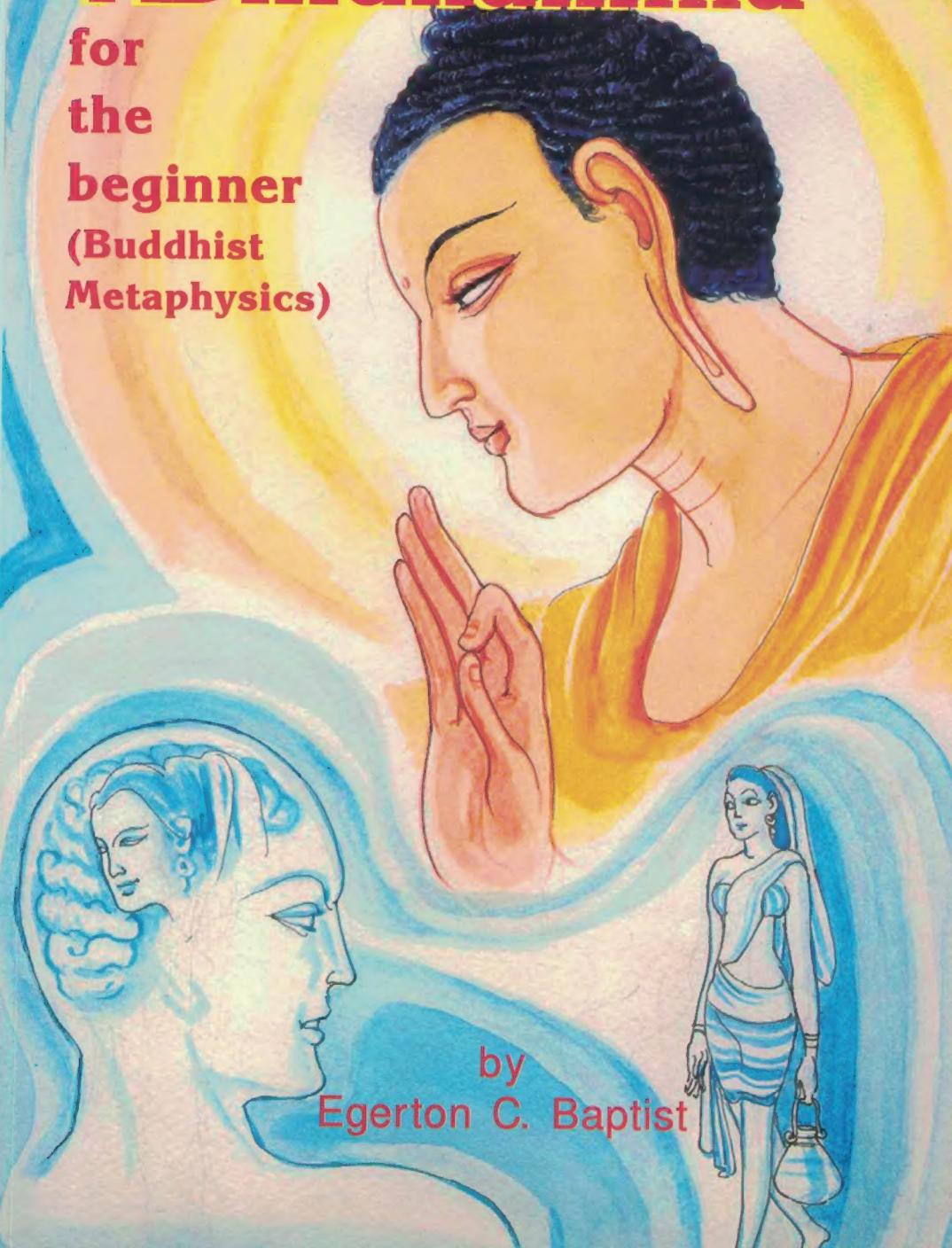


Abhidhamma

**for
the
beginner
(Buddhist
Metaphysics)**



by
Egerton C. Baptist

ABHIDHAMMA

*for the
beginner*

(Buddhist Metaphysics)

By
EGERTON C. BAPTIST
(Author of **Nibbāna or the Kingdom? and A Glimpse into
the Supreme Science of the Buddha**)



Published by
The Singapore Buddhist Meditation Centre
No. 1, Jalan Mas Puteh
Singapore 128607 Tel: 67788830 Fax: 67730150
E-mail: weragodas@yahoo.com.sg
URL: www.buddhist-book.com

IN MEMORIAM

'Sabba Dānam Dhamma Dānam Jināti'
'The Gift of Truth excels all other Gifts'



LATE MDM. WANG DEK KIM

Departed: 28.06.2007

This book
“**Abhidhamma for the beginner (Buddhist Metaphysics)**”
is sponsored
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**May the merits that accrue from this Gift of Truth
ensure the late Mdm. Wang Dek Kim
a happy and blissful state in her next birth.**

Ven. Weragoda Sarada Nayaka Maha Thero

15.07.2007

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ABHIDHAMMA AND THE VALUE OF ITS STUDY

In spite of all the attempts made by various Theras such as **Siri Dhamma** and **Medhānanda** as well as by laymen such as **Dharmaratne** before the last two decades, **Abhidhamma**, or Buddhist metaphysics as it is generally translated into English, is yet a deplorably neglected study even among the members of the **Sangha** in Ceylon. Perhaps one may argue that this lack of interest in this particular study is invariably due to its abstruseness and subtlety. But apart from its remoteness from apprehension there are many other reasons for this ridiculous indifference towards as sacred and so worthy a study as that of **Abhidhamma**, especially in this country where it was recorded in books for the first time, and preserved forever.

One should first of all, feel ashamed that a printed edition of the **Tipitaka** is not yet available in Lanka. The part most affected by this defect is the **Abhidhamma Pitaka**. **Ola** manuscripts in temple libraries, irrespective of their rarity, are not at the disposal of the students. Editions in non-**Sinhala** characters are beyond the reach of the general student.

Secondly, the **Dhamma** publications in this country are ludicrously based on economic principles.

The ‘more-read-the-more-printed’ should not be the guiding policy in this particular case of **Dhamma**. No one has, as yet, taken the trouble to produce enough new theses, manuals and guides in **Sinhala** on modern lines to encourage the students. The few pamphlets produced by the **Abhidhammikas** two or three decades ago have gone out of stock and print.

Not Given Due Prominence

Thirdly, the study of **Abhidhamma** is not given due prominence in the present-day Pirivena system of education. Preference is given to studies other than **Dhamma-Vinaya**. English, Tamil and worldly rhetoric and prosody are given such prominence in the curricula of the **Pirivenas** that in the near future **Dhamma-Vinaya** will perhaps be altogether shelved or retained nominally for its linguistic or philological interest. There are some **Tipitakacariyas**, Doctors of **Tipiṭaka**, who undoubtedly have never seen the **Tipiṭaka**, far from being conversant in **Abhidhamma**.

Fourthly, **Bana-** preaching in Ceylon has become a very easy thing nowadays. **Bana** seems to become more interesting and appealing when it is given a political or social twist than when based on metaphysics as instructed by the Buddha, who once went to the extent of typifying **Dhammadesana** as

'Abhidhammiko yeva Dhammadhathiko' (one who bases one's sermon on **Abhidhamma** is the ideal expounder of my doctrine). Hence the modern preacher thinks it a mere waste of energy to harp on metaphysical notes in his sermon, for fear of his sermon going above the heads of the audience.

Fifthly, there are only a very few teachers who could claim to be authorities on this subject. They too do not seem to take the trouble to teach it lest the beginner may be discouraged at the outset. They stick to the ancient method of teaching, which starts with memorizing and paraphrasing the hard text books.

A Comparison

Let us now compare this situation in Lanka with that in another Buddhist country such as Burma or Siam. Different sets of **Tipitakas** are available in both these countries. The Siamese Government once presented all famous libraries and Buddhist authors with an edition of the **Tipitaka** each. There is hardly any tyke (temple) in Burma—that land of gold and pongies—where there are not more than one edition of the Three **Pitakas**, with all their commentaries, sub-commentariwes and translations. It seems as if the Burmese Buddhist deemed it their duty to publish the '**Buddhavacana**' when printing was first introduced into Burma. It is also quite obvious that **Dhamma** books are not published there on economic principles.

Well-printed and well-bound, those editions are marvelously priced.

In Burma, **Abhidhamma** is given its due place of honour in monasteries and Buddhist schools. Works on **Abhidhamma** are annually produced by cleargy and laity. Hardly may one come across even a layman who has not studied the fundamentals of this abstruse subject. Even folk-songs and lullabies are based on points of **Abhidhamma**. In addition to theses there are institutions and examinations particularly meant to promote metaphysical studies. Various theses and manuals to suit all types of students are either distributed free or given at the cost price. So well-versed in the **Tipitaka** are the Burmese Bhikkhus that a rehearsal of the Buddha's doctrine could be held in that country, without any books. **Bana**-preaching is generally based on the **Abhidhamma-pitaka**: the more subtle and abstruse the theme selected and well explained, the more listened to and appreciated is the sermon. Political twists or economic tinges are not given in those sermons unless for illustrations. Preachers there are not cheap as in Ceylon, for the laity are ninety-five per cent ex-monks and understand something about the **Dhamma**. They are perspicacious enough to weigh the sermon accurately. In other words, to be a good preacher here in Ceylon one has to forget **Abhidhamma** whereas in Burma one has to be thorough in it.

Vivid Picture of the World

The value of **Abhidhamma** is manifold. No student would feel the time devoted and pains taken to grasp it wasted for it gives a vivid picture of the world and of its being in reality devoid of actuality and convention. Reality is the aim of all philosophical search. No other philosophy eastern or western has reached such a standard as this unique philosophy did nearly 2,500 years ago. In short it is ‘an attempt to systematize all the doctrines laid down in various discourses of the Buddha and to elucidate them from the philosophical or more correctly from the physical, psychological and physiological standpoint. However ancient and stereotyped its version apparently is-for it was first handed down orally-its subject-matter remains intact, uninterpolated and consequently greener than the greenest green even in this era of skepticism and criticism. It is undoubtedly indispensable to any student of world-thought, its contribution to which is by far the highest and the most honest.

Now is the proper time for lovers of philosophy to do their best to promote its study. Lanka, in one respect, is the home of the Pail Tipiṭaka, which was first recorded in writing by **Sinhala Theras** in **Sinhala** characters. It is fervently hoped that there will be a renaissance of the Buddhist world in the near future.

Revival of the **Tathā-gata-sāsana** means the

propagation of the Dhamma in learning and accurate practice. Learning and practice are interdependent and hence this most important part, the cream of Buddhist thought, should be given its due place. The Ceylon University should provide Buddhist students with all facilities to learn Lanka's culture and religion. **Abhidhamma** must find a prominent place in the curricula of all **Pirivenas** and other Buddhist institutions. Bhikkhus should not relinquish or abuse their trust by dabbling in politics or other worldly interests. Educated Bhikkhus have enough room to utilize their energy in their particular field.

BY

THE VEN. MIRISSE GUNASIRI, MAHA THERA
(Reproduced from the *Ceylon Daily News Vesak Annual 1946*).

ON THE ABHIDHAMMA:

By E.J. THOMAS, D.Litt.

*(Librarian of the Oriental Faculty Library,
Cambridge University)*

The Rev. Bhikku Mirisse Gunasiri has lately made an important and persuasive appeal for the increase of the study of **Abhidhamma** in Lanka. This appeal appears to me to point out a task which should be one of the first aims of higher education in Lanka, and now that the country is acquiring control over her system of education, the matter is all the more pressing. The Bhikkhus speaks of the circumstances which have led to the neglect of **Abhidhamma**, and one of these has been the lack of printed editions of **Abhidhamma** works.

As he says, editions in non-sinhala characters are beyond the reach of general student. If this refers to editions in English characters I quite agree. In England we are very grateful to the devoted workers who have made it possible for those in the West to study the whole of the **Buddha-sāsana**. But there is no reason why anyone in Lanka should use an edition printed in English characters.

Not only books but teachers are wanted. Of the teachers now in Lanka I cannot speak, and I hope

that they will understand that I am speaking of only one side of the subject, and I sympathise entirely with their efforts to restore **Abhidhamma** to its true place. All that I can do is to add some words about that portion of the subject which I have studied.

What then must the bhikkhu do who wishes to study **Abhidhamma**? There is no doubt that (until editions are published in Lanka) he must look to Burma, and this for two reasons: In the first place Burma has good editions of the whole **Tipiṭaka**. The alphabet is the Burmese character, but for one who knows to master the Sinhalese character it is a very easy matter the Burmese alphabet. This is not a very strange request to make of the bhikkhu who is really in earnest. It would even be a good thing if he would also learn the alphabet of Thailand. The Siamese alphabet is very clear and is much simpler than Devanagiri, and the splendid Siamese edition of the whole **Tipiṭaka** with its commentaries is open to anyone who will take a little trouble.

The second reason for turning to Burma is that Burma is the chief place for the study of **Abhidhamma**: As Bhikkhu Mirrise Gunasiri says:

‘In Burma **Abhidhamma** is given its due place of honour in monasteries and Buddhist schools. Works on **Abhidhamma** are annually produced by clergy and

laity. Hardly may one come across even a layman who has not studied the fundamentals of this abstruse subject. Even folk-songs and lullabies are based on points of **Abhidhamma**. In addition to this there are institutions and examinations particularly meant to promote metaphysical studies. Various theses and manuals to suit all types of students are either distributed free or given at cost price'.

The ordinary layman who listens to **bana** preaching is content to know that the **skhandhas** are **rūpam**, **vedanā**, **saññā**, **saṅkhāra**, and **viññānam** but he does not see the full significance of these by merely remembering their names. What are the **saṅkhārās**? In England and Germany many words have been wasted by trying to find a suitable term to translate the word **Saṅkhāra**. But to replace the Pail word by an English word does not explain it. If we turn to the **Dhammasanganī**, the first book of the **Abhidhamma-pitaka**, we find that a study of that work makes everything clear. The **saṅkhārās** are those elements of the mind which are found along with **vedanā**, **saññā**, and **viññānam**. There is a long list more than fifty. We know them not merely by remembering their names, but we experience them as they come and go and change in the mind. We can perceive from the changes in our own minds what they are. These together with the other **Khandhas** constitute the mind of the individual. All the different

elements of the mind are classified in one way as **khandhas**, and from another point of view as **āyatanas**, and again as **dhātus**. When that is done the purpose of the whole work of the **Dhammasanganī** becomes clear. It shows that when all existing things are classified there is nothing left. Therefore there is no **attā**. This means that the **Dhammasanganī** gives a complete proof of **Anattavāda**.

I will mention here a good example of the confusion in the minds of Western scholars. Prof. Hillebrandt wrote a German life of Buddha and he translated **sankhāra** by ‘delusions’. But he was still in doubt, so he gave ten different explanations by German scholars. Yet not one of these scholars had looked at an **Abhidhamma** work. They had not even looked to see what **Buddhaghosa** said about it, and they remained as far off as ever from understanding what they could have learnt by a study of **Abhidhamma**. These ten explanations did not even help Hillebrandt, because he differed from all of them, and his own interpretation (delusions) is perhaps the worst mistake of all.

There is another **Abhidhamma** work which has received some attention in England. This is the **Kathāvatthu**. It consists really of two portions: first a large number of statements on subject (**vatthu**) held

by different Buddhist schools. This portion is the **Buddhavacana**. Each statement is followed by a discussion (**kathā**), in which the arguments for it and against it are given.

This is the portion that was composed by the bhikkhus who studied **Abhidhamma**. But there are two reasons why it is not a suitable book for a beginner in **Abhidhamma**. It does not deal with the chief doctrines of Buddhism, because those doctrines were accepted by all schools, and the subjects of the **Kathāvatthu** are only minor points on which the different schools held different views. Many of the views have quite disappeared because the schools that held them no longer exist. The work is important for the history of Buddhism, and for the history of other schools such as **Sarvastivādins**.

The other reason is that there are some questions about its date and composition that are still unsettled. These matters have been discussed by English writers, but no agreement has yet been reached. It remains a task for the historical writers of Lanka to undertake, to study these matters further and make them clear.

Let us listen once more to the words of Bhikkhu Mirisse Gunasiri:

Lanka is in one respect the home of the

Tipiṭaka, which was first recorded in writing by Sinhala Theras in Sinhala characters. It is fervently hoped that there will be a renaissance of the Buddhist world in the near future. Revival of the **Tathāgatasāsana** means the propagation of the **Dhamma** in learning and accurate practice. Learning and practice are interdependent, and hence this more important part, the cream of Buddhist thought, should be given its due place.

That is the appeal, and it means that in order to be fruitful there must be hard work in finding teachers, in producing books and in sound methods on instructing learners.

(Reproduced from the *Jayanthi* of April 1956)

FOREWORD
BY
THE VENERABLE MIRISSE GUNASIRI,
MAHA THERA
(Pandit, (Vidyavisarada Ceylon University),
B.A. (Hons.) London, Lecturer,
(Vidyodaya University of Ceylon, Colombo)

I have great pleasure in writing this Foreword to Mr. Egerton C. Baptist's book on the **Abhidhamma**. Much that need be said on the subject has already been said in an article I contributed to the Vesak Annual of the *Ceylon Daily News* in 1946 (which Mr. Baptist has reproduced herein together with a reply by Mr. E. J. Thomas, D. Litt). As I said therein, the study of **Abhidhamma** has been a much neglected subject in Lanka, this thrice hallowed land of the Buddha. I might even go so far as to say that there is a total absence of **Abhidhamma** in many **Dhamma** sermons preached in Lanka. That is because few people are familiar with **Abhidhamma**, and would not understand a sermon based on Buddhist metaphysics. The reason for this is that there is a dearth of books written in simple language on the subject. As Mr. Baptist rightly points out in his Preface, the very mention of the word **Abhidhamma** sends cold shivers down many.

No one would deny that the **Abhidhamma** is a difficult subject to study, for it is the quintessence of

the Buddha's teachings, and requires deep insight and understanding into the fundamental principles of Buddhism. I have, however, always felt that the subject could be made simple. I was very glad, therefore, surprised indeed, to find that with deep insight, Mr. Baptist had actually succeeded in presenting the main elements of the **Abhidhamma** in the language of the man-in-the-street. Anyone with average intelligence should be able to profit by this book considerably. To my knowledge, no book has yet appeared on so deep a subject in so simple language. Mr. Baptist is to be congratulated on his achievement. Nay, I would go further and suggest that this book should now be translated into Sinhalese that it may reach a wider circle of students, and be made the basis of future **Abhidhamma** studies to all beginners.

That Mr. Baptist has produced a book on the **Abhidhamma** itself is the more creditable, because he was formerly a communicant of the Church of Rome, and also belongs to the Burgher community. Notwithstanding these handicaps, he has assimilated the spirit and culture of this country, and with energy (**Viriya**), produced other books too, on Buddhism, one at least being translated into a foreign tongue – Japanese, at the Risso University, Tokyo. A rare achievement for one who has been a Buddhist for only just six years: proof indeed, this is, if proof be needed of the Doctrine of Re-birth itself. Mr. Baptist's

devotion to the **Dhamma** is astounding, for he is saturated with the love of the Sublime Teaching. I wish his book all success and commend it to all beginners. He deserves the encouragement of all enlightened Buddhists and non-Buddhists. May his example be emulated by those who are born Buddhists in our hallowed land. And, may he live long to carry on the good work for the spread of the **Buddha Sāsana**.

Vidyodaya University of Ceylon

Colombo 10, 7th January, 2502
1959.

PREFACE

The purpose of this book is not to shed new light on a subject that has already been dealt with by many writers even more competent than myself to undertake a task of this nature. However, in the course of my own study of the **Abhidhamma**, I have found that many authors use language that is beyond the reach of the average student, of average intellect, with the result that the subject is a nightmare to many students of Buddhism who hold up their hands in despair at the very mention of the word '**Abhidhamma!**'. I too experienced the same difficulties in my own study of the subject, and I was convinced that a book setting out in simple language, at least the bare fundamentals of the **Abhidhamma**, was an urgent necessity, and I looked forward to undertaking the task some day. My opportunity came when one who was almost a stranger and who has since become a devoted and sincere friend, approached me for lessons on the subject. This book is actually a collection of those lessons which have now been carefully revised to reach a wider circle of readers. To make the subject even more easy to understand, simple homely illustrations have been used to convey the meaning behind many abstruse Buddhist terms. One should, with the help of this book, be able to grasp, at least the bare fundamentals of the **Abhidhamma**. To those who have first studied this book, I would

commend the Venerable Narada, Maha Thera's translation of the **Abhidhammatha Sangaha**, entitled **A Manual of Abhidhamma**, which is profusely illustrated with many useful copious notes.

A word might be said about the **Abhidhamma** itself. The belief of Commentators is that the Buddha first preached the **Abhidhamma** to His mother in the **Tusita Devaloka** (i.e. a celestial realm), whither she had been reborn seven days after the birth of Prince **Siddārtha**. It was Buddha's act of gratitude to His mother. Later, the doctrine was taught to the Venerable **Sāriputta** Thera, and it has now come down to us through the years. Whatever views people may hold today concerning the **Abhidhamma**, to the unbiased searcher after truth, there can be no doubt that a work like this could only have been produced by an intellectual genius comparable only to a Supreme Buddha. A deep study of this subject would, indeed, be revealing, for it helps us to understand how through the ages a religious system has been evolved dispensing with the notion of a Creator-God, and pointing out the Way to Emancipation through Man's own efforts.

Abhidhamma is the kernel of Buddhism. And, to gain even a superficial understanding as to what sort of a teaching Buddhism is, one ought to have at least a little knowledge of **Abhidhamma**. Indeed, even if one were to attain the zenith in other fields of scientific

knowledge, he would still not know what truly are ‘merits’ and what truly are ‘demerits’, what is right and what is wrong, what ought to be abstained from and what ought to be done, and, what ought to be accepted and what ought to be rejected, without even a glimpse into the **Abhidhamma**, much in the manner that eminent doctors of medicine might disagree in the diagnosis of particular types of illnesses, and eminent lawyers disagree in their findings in cases of crime and murder.

‘**Anabhidhammiko hi dhamman kathento, ayan sakavādo, ayan paravādo tin a jānāti; sakavādan dīpessāmī ti paravādan dīpeti; paravādan dīpessāmī ti sakavādan dīpeti; dhammantaran visanvādeti. Abhidhammiko sakavādan sakavādaniyan ‘eva, paravādan paravādaniyāmen’ eva dīpeti; dhammantaran na visanvādeti.....’ says the Commentary to the **Mahā-Gosiñgasutta**, which being translated liberally means that ‘one who is ignorant of **Abhidhamma** is also ignorant of what are Right Views and what are Wrong Views, of what is Buddhist Philosophy and what is Sophistry. And, in preaching in ignorance, he may preach Buddhist Philosophy as Sophistry, and Sophistry as Buddhist Philosophy, Right Views as Wrong Views and Wrong Views as the Right View. He may get confused, muddled in mind, or mix up the True *Dhamma* with extraneous things or false**

Dhamma and the false **Dhamma** with the True **Dhamma**. And, that it is the one who is learned, who knows the **Abhidhamma** alone, who is able to preach Buddhist Philosophy as Buddhist Philosophy, Sophistry as Sophistry, fallacies as fallacies, and, in short, not mix up or pervert the True **Dhamma** into the false **Dhamma**, and the False into the True, and thus mislead others'.

Notwithstanding all this and more that might be said to show what place the **Abhidhamma** takes in the Philosophy of the Buddha, many folk imagine that they could know Buddhism and its subtle teachings without any knowledge at all of this aspect of the **Dhamma**. And, naturally, owing to their wrong presumptions, perhaps quite unwittingly, they pervert the True **Dhamma** into the False and false **Dhamma** into the True. One many, no doubt, have reached the ultimate in another sciences, but as the sacred Buddhist text say, 'he who knows not the **Abhidhamma**, cannot differentiate between **Sakavāda** and **Paravāda**, that is to say, cannot separate the True **Dhamma** from the False,' or, 'sift the wheat from the chaff,' and, so as it too often happens 'sophistry will be preached in the guise of Philosophy.'

For without an investigation into and a knowledge of analysis (**sampayoga**) and synthesis (**sangaha**) or beings, realities, causes and effects,

kamma-deeds, resultants, re-birth, cessation and deliverance, one can surely not become a true and devoted Buddhist who could, with knowledge and understanding, accept the principles of cause and effect rhyme and reason. He would merely be like the blind man who gets hold of the elephant's tail, ear, leg or trunk, and concludes that portion he holds is the real elephant, whereas he who is more discerning and fortunate, and makes a careful study, would, while knowing what Buddhism is, also realize what an elephant really is.

Today the whole world cries in chorus accepting Chemistry, Physics, Psychology, Zoology, Law, Medicine, etc., as faculties that develop the human mind to a very marked degree, but if one of the great Doctors or Professors of these subjects were to gain merely a glimpse into the subtle philosophy of Buddhism, he would himself realize how his own knowledge of even these subjects in which he takes much delight, is, in the light of the vast storehouse of knowledge that is to be gathered through a study of Buddhism, like that light of a firefly before the Light of the Sun.

The 'Right View' of an unsteady, undevoted Buddhist, known as **Kammassakatasammāditṭhi** (i.e. mere belief in Action and Result, **Kamma-Vipāka**), can be obtained even during periods known

as **Abuddhoppādakāla** (i.e. when no **Buddha-Sāsana** is in existence). But, such knowledge comprises merely a segment of ‘Right Views’, as taught by a Supreme Buddha, because it is not the ‘Right View’ that comes through realization of the Four Noble Truths, or, the Ultimate Truth (i.e. **Paramattha-Sammāditṭhi**). **Kammassakatasammāditṭhi** is not able to deflect the mind from embracing and clinging to the recurring cycles of re-births, which in their train lead to our also accepting at one time or another, such other Wrong Views as **Sassata-ditṭhi** (i.e. the Eternity-belief), **Uccheda-ditṭhi** (i.e. the Annihilation-belief), **Ahetuka-ditṭhi** (i.e. the fatalistic View that all things arise without a Cause), **Akiriyyāditṭhi** (i.e. belief in the inefficacy of good deeds and their opposites), etc., which are some of the most frightful types of Wrong Views that prevail with all their force in **Abuddhoppādakāla**. **Kammassakatasāmmāditṭhi** alone, do not help us to avoid re-birth in woeful states of existence. It is only a proper understanding and knowledge of Buddhism and a ‘Right View’ of the Four Noble Truths and a correct appreciation of ultimate objects (**Paramatthadhamma**), that saves us from being re-born among Unbelievers or believers in ‘Wrong Views’ for an untold number of births, and from committing sin, and being re-born in the frightful states of Woe (i.e. hells) for aeons and aeons of time.

Our duty now, therefore, is to endeavour to

realize thoroughly that our present birth among humans today with so much difficulty and attendant with so much good fortune, would be utterly useless and wasted if we fail to take advantage of our present opportunities, and not try to gain a knowledge and insight into what is Name and Form (**Nāma-Rūpa**), an investigation (into) which alone will enable us to understand clearly the being and reality of this phenomenal world.

What is more, if one is interested in perceiving clearly the greatness and beauty of the Buddha's faculties (**Sabbaññutañānabala**), he should learn the **Abhidhamma**. For only by so doing would he obtain a steady and firm understanding of Buddhism. Wrong Views, such as 'there is no cause and effect', 'there is no life hereafter', and beliefs in Eternalism on the one hand and Annihilation on the other, are fast gaining ground today, and it is of utmost importance that we endeavour to save the coming generation from the terrible flood of false and heretical views that are fast sweeping everything before them. This we can do only be making the younger generation real practicing Buddhists by teaching them the Philosophy of the Buddha, in clear, precise language that they could understand when they are still young, and not by the mere offer of inducements and gifts, or through fear. For when by their own efforts they thoroughly understand the Sublime Doctrine of the Blessed One,

they too would gain a firm faith in a devotion to the Sublime Teaching, and so seek for their own sakes, to escape from the pitfalls of sin and vice that lie open yawning before them.

That is why, having taken into consideration the world-conditions of today, this humble effort has been made by me, formerly a non-Believer, to present certain aspects of the **Abhidhamma** to the earnest seeker, not in the language of the scholar, but literally in the garb of the main-in-the-street. For, now, in this little book, designed as it is to meet the needs of the community as a whole, in the Light of the **Dhamma** there is a sure solution to the riddle of Life and Existence, and the mysteries of nature that were discovered and given free-of-cost to the world by the Blessed One two-thousand-five-hundred and forty-seven-years ago, have been brought literally to the door-step of the earnest seeker after Truth. And, to those who have 'eyes to see, and ears to hear', may this book be of some use, however little it might be, in their journey through the **Samsāra**. That is my only hope and aim as its author, for I seek no fame and glory for myself.

I would like a note to be made about the use of the **Pāli** word **Citta** in this book. It is a word that is used loosely by many writers because it can be compared to a 'Civil Servant', who, at one time, may

be designated as the ‘Commissioner of Motor Transport’, at another time, as the ‘Principal Collector of Customs’, and, at yet another time, as a ‘Commissioner of Police’, and so on. In this book, **Citta** has been used mainly to represent a state of Consciousness. Many scholars, however, use the word, also to represent a state of Consciousness that performs a function (**Kicca**). Other **Pāli** words used herein have not caused much difficulty.

The reader will also find frequent repetitions of certain **Pāli** words before or after their English equivalent. This has been done deliberately to enable the beginner to become familiar with expressions that recur often in the **Pāli** Canon.

To the Venerable Mirisse Gunasiri, Maha Thera, formerly of the London Vihare, a special meed of praise and gratitude is due. I am greatly indebted to him. I was a bare acquaintance when I came to him for a Foreword, yet he gave me every encouragement, much good advice, and much of his valuable time too at considerable inconvenience. I do not think that I could ever thank him adequately. In the study of the **Abhidhamma**, I have had no teacher, and my own knowledge of the subject was gathered through the study of books. I feel, therefore, that it was my good **Kamma**, that brought me in contact with this learned genial and kindly Monk, who made many valuable

suggestions which I have gladly accepted and tried to incorporate in this book. My original intention was to bring out a second volume with an Analysis (**Sampayoga**), and Synthesis (**Sangaha**) of mental factors (**Cetasikas**), etc. On the advise of Venerable Gunasiri, Maha Thera, however, these too have been dealt with in this book. In our discussions, he expressed the hope that this little book would serve as a Guide and Foundation to all future students of **Abhidhamma**, and this has now become my aim too. If our efforts in awakening the English-educated masses of the world to a study of this great subject (which is a closed door to many today for want of books written in simple language), are successful, our labours will not have been in vain.

My thanks are due to a few friends who have helped me in this work, particularly, to Mr. C. Batuwangala, retired Chief Post master, whose study of the subject through Sinhalese books, was of considerable assistance to me. I cannot thank Mr. Batuwangala adequately enough for all his assistance in a few words like this. I can only say that he has been a great friend and helper to me in this noble task.

My thanks are due also to Srimathie Vijayaluxmi Chandrasiri, who helped in designing the picture on the Cover page. And, finally, my most sincere thanks are due to Mr. Alec Robertson, whom I have always

regarded as a **Kalyāna Mithyara** (i.e. a genuine friend of abiding sincerity on the Path to Emancipation): once again, his advise was useful, and he scrutinized the manuscript and also corrected the proofs. I must also add that I am grateful to him for meeting the expenses of the block that adorns the Cover-page of this book.

This book, however, would not be complete if I do not recount how it came to be written. A stranger first, and then a sincere friend, Malkanthi Lankatilleke, actually deserves credit for it. Frustrated and disappointed, unable for a long time ‘to get reason out of the mass incongruity we call human life,’ hearing me preach over the Radio one day, she made bold to write to me through Radio Ceylon, asking if I would please help her understand the **Buddha Dhamma**. It was an appeal I could not resist by virtue of my own self-imposed Mission to serve ‘both gods and men’ in a distant Epoch. I agreed to teach her, and as I have stated earlier, this book mainly contains the lessons I taught her. Endowed with rare intelligence, she actually learnt almost all that is in this book in just nine days! And, ever since those first lessons, Malkanthie, who like many other good friends, firmly believes that I would one day gain the fruits of liberation through Full Enlightenment (i.e. *Buddhahood*), has remained a constant and devoted friend. I am, therefore, dedicating this book to her in appreciation of all the help and encouragement she has consistently given

me, and will perhaps give me in the distant aeons that are still ahead ere the final Goal is Won. **Kamma** certainly operates in strange and mysterious ways to bring old friends and old help-mates together.!

Notwithstanding the fact that **Kamma** brings us in contact with many good old friends and kinsmen as we wander in the **Samsāra**, who perhaps might be with us at the moment of Full-Awakening, of Full-Enlightenment. I am not also unmindful of the fact that **Kamma**, can, and often does, place us in the midst of those who, through the ages have been, and perhaps now are inimical towards those very aspirations for the fulfillment of which we have for long been striving. Gotama, as a **Bodhisatta**, had his share of all this and more in ample measure, as the **Jātakas** clearly reveal, for we find that he was often associated with his bitterest enemy, Devadatta, and his followers in many a birth; indeed, for wife too, he sometimes had women who were more prone to hinder than to assist, and, even betray. And, strangely enough, when the Hour of Full-Awakening struck, they were all there, the understanding friends and loved ones of former times who had come to cheer, while his erstwhile enemies stood by to jeer, Yet, such are the experiences that lead eventually to *Buddhahood*, for thus only was He able through His own realization to say, ‘.....to be associated with the unloved is also Sorrow’, ‘.....**Appiyehi sampayogo dukkho**’.

I have been no exception to the rule, for even kith and kin come to scoff, while good and understanding friends, in admiration stand by to cheer. The vicissitudes of life, however, far from damping my enthusiasm, shall spur me on to greater efforts that might hasten the fulfillment of the Glorious Hour. For though like village children they all flock from far and near, some to spit, and others to shower praise, I shall always strive to be indifferent both to pain and praise.

May the fruits of all these good works, inspired by noble friends and noble thoughts, hasten for me that great day of Emancipation through Full Enlightenment.

EGERTON C. BAPTIST.

159, Hill Street,
Dehiwela, Ceylon.
21st May, 1958

**Namo Tasssa Bhagavato Arahato
Sammāsambuddhassa !**

CHAPTER 1

Introduction

The **Abhidhamma Piṭaka** could be summed up in the four words, **Citta**, **Cetasika**, **Rūpa** and **Nibbāna**. And, **Abhidamma** or Buddhist Psychology analyses minutely the so-called ‘being’, or **Satta**: the man, for instance, both his physical side and his mental side. The physical or the material side of the ‘being’, is called **Rūpa**. The mental side or the Mind of the ‘being’, the man, for instance, is called **Nāma**. **Nāma** is made up of **Cittas** (i.e. states of Consciousness). And, states of Consciousness (**cittas**) are themselves made up of **Cetasikas**. **Cetasikas** are mental elements, mental constituents, mental properties, mental attributes, mental factors, or, we might even say, mental concomitants. Different writers use one or the other of these terms, but they all mean the same. These mental factors are found in different states of Consciousness, much in the manner that a decoction or mixture is made up of several ingredients or substances mixed together, or, to use another illustration, as we would say the *Water* (H₂O) contains

two parts of Hydrogen and one part of Oxygen. These mental factors are found mixed-up, associated, in different ways in the various states of Consciousness (**cittas**) that arise in the minds of beings. Buddhist Psychology (**Abhidhamma**) analyses them all, and classifies the different states of Consciousness (**cittas**) that arise in beings from time to time. The various mental factors (**cetasikas**) are also analysed, and we are told in great detail how different states of Consciousness (**cittas**) arise. And, based on these, a philosophy or ethical system has been evolved showing how, by following a certain line of reasoning, we may one day come progressively to a state called **Nibbāna**, which is the ultimate state of the emancipated man, or, put in another way, the end of human striving.

The so-called ‘being’, or **Satta**, then is made up of Mind and Matter, – **Nāma-Rūpa**. Nothing more.

NĀMA (i.e. MIND)

The so-called ‘being’, or **Satta**, then, as we said, is made up of Mind and Matter, – **Nāma-Rūpa**. Now, **Nāma-Rūpa** or Mind and Matter, together comprise five groups. These five groups are called **Khandhas**. And, these five groups or **Khandasa** are: (1) **Vedanā** (i.e. feelings or sensations); (2) **Saññā** (i.e. Perceptions); (3) **Sankhāra** (50 of the 52 mental

factors, called **Cetasikas**); (4) **Viññāna** (i.e. Consciousness or Awareness); and (5) **Rūpa** (i.e. the form or material side of the ‘being’, or **Satta**). The so-called ‘being’, or **Satta**, the man, for instance, is no more than, as we said, than these five groups or **Khandhas** taken together just as we would say that a car, for instance, is made up of its wheels, chassis, engine, etc. And, of these five groups of **Khandhas**, the first four (i.e. **Vedanā**, **Saññā**, **Sankhāra**, **Viññāna**) belong to the mental side of the ‘being’, or **Satta**, the man. In other words, these four mental groups or **Khandhas**, are **Nāma**.

We shall begin now by considering first **Nāma**, –that is, the Mental side of the ‘being’, the **Satta**, –the man, for instance. Briefly, **Nāma** or Mind, as we said, comprises the four groups or **Khandhas**, **Vedanā**, **Saññā**, **Sankhāra** and **Viññāna**. **Vedanā** is feeling or sensation; **Saññā** is perception (of the feeling or sensation); **Sankhāra** (comprises 50 of the 52 mental factors called **Cetasikas**); and, **Viññāna** is Consciousness or Awareness, that co-arises or arises simultaneously (**sahajāta**) with the arising of Sensations (**Vedanā**) and Perceptions (**Saññā**) and the coming together of mental factors (**Sankhāra**).

CITTA (or, State of Consciousness)

What really is a **Citta**? A state of

Consciousness, or a state of Awareness, is a **Citta**. To be conscious or aware of something, –an object– means that a **citta** has arisen. In other words a **Citta** just means an idea. There are various states of Consciousness (**cittas**) that arise in man, depending on the feelings (**vedanā**) experienced when the sense-organs (**Ajjhattika Āyatana**) come in contact with sense-objects (**Bāhira-Āyatana**), and the perceptions (**saññā**) that follow such feelings. There are actually 89 states of Consciousness (**cittas**) which the Wise divide into 121. (We shall, in due course, see how these 89 and 121 states of Consciousness (**cittas**) are arrived at). The word **citta** is also a synonym, another name, for Mind (**Mano**).

CETASIKAS (or, Mental Factors)

Now, let us see what is required for a state of Consciousness (**citta**) to arise. In other words, let us see, how a state of Consciousness (**citta**) arises. A state of Consciousness (**citta**) arises, only where certain mental factors come together. There is, in other words, an association, a mixing-up, of different mental factors (**cetasikas**) where there is a state of Consciousness (**citta**). And, so, as we see, depending on the association or mixing-up of various mental factors (**cetasikas**) in different ways, various states of Consciousness (**cittas**) arise. Now, there are altogether 52 mental factors (**cetasikas**). Of these 52,

Sensations or Feelings (**Vedanā**) and Perceptions (**Saññā**) are considered as 2 **Cetasikas**. Besides these two, there are 50 more mental factors (**cetasikas**). These latter fifty, are collectively taken together, and given one name, and called **Sankhāra**. The word **Sankhāra**, like many other Buddhist terms, as we shall see, has different meanings, depending on the context in which each is used. The 52 mental factors (**cetasikas**) are:-

- (1) Contact (**Phassa**);
- (2) Feeling (**Vedanā**);
- (3) Perception (**Saññā**);
- (4) Volition (**Cetanā**);
- (5) One-pointedness (**Ekaggatā**);
- (6) Psychic life (**Jīvitindriya**);
- (7) Attention or mental advertence (**Manasikāra**).

(These seven mental factors (**cetasikas**) are called ‘Universals’, because they are common to all states of Consciousness (**cittas**).) In Pail they are called **Sabbacittasādhārana**.

Next, there are six mental factors (**cetasikas**) called Particulars (**Pakinnaka**). They are not invariably present in Consciousness. These are:-

- (1) Initial Application (**Vitakka**)

- (2) Sustained Application (**Vicāra**)
- (3) Deciding (**Adhimokkha**)
- (4) Effort (**Viriya**)
- (5) Interest (**Pīti**)
- (6) Desire-to-do or intention (**Chanda**)

These six mental factors (**cetasikas**), called Particulars, are considered as being neither the one nor the other. That is to say, they are neither moral nor immoral; really unmoral, taking no sides, as it were! However, if they arise with an unwholesome state of Consciousness (**Akusala Citta**), they themselves become unwholesome (**Akusala**); and if they arise with a wholesome state of Consciousness (**Kusala Citta**), they themselves become wholesome (**Kusala**), much depending on the company they keep. They may be compared to a lawyer who could take any side!

Next there are fourteen immoral or unwholesome mental factors (**Akusala Cetasikas**). These are:-

- (1) Dullness (**Moha**);
- (2) Lack of moral shame (**Āhirika**);
- (3) Recklessness of consequences, lack of moral fear really (**Anottappa**);
- (4) Restlessness (**Uddhacca**);
- (5) Greed (**Lobha**);
- (6) Error (**Ditṭhi**);

- (7) Conceit, or an inordinate feeling really (**Māna**);
- (8) Hate (**Dosa**);
- (9) Envy (**Issā**);
- (10) Selfishness (**Macchariya**);
- (11) Worry (**Kukkuccā**);
- (12) Sloth (**Thīna**);
- (13) Torpor (**Middha**);
- (14) Sceptical doubt, perplexity (**Vicikicchā**).

These fourteen mental factors (**Cetasikas**) associate with the Thirteen (i.e. the 7 ‘Universals’ and 6 ‘Particulars’) in varying combinations to produce various states of unwholesome Consciousness (**Akusala Cittas**). They are called unwholesome or immoral mental factors (**Akusala Cetasikas**) because they arise in unwholesome or ugly states of Consciousness (**Akusala Cittas**).

Next, there are nineteen ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**) which are common to all morally beautiful states of Consciousness (**Sobhana Cittas**). These are:-

- (1) Faith (**Saddhā**);
- (2) Mindfulness (**Sati**);
- (3) Prudence (**Hiri**);
- (4) Discretion (**Ottappa**);
- (5) Disinterestedness (**Ālōba**);

- (6) Amity (**Adosa**);
- (7) Balance of mind (**Tatramajjhattatā**);
- (8) Composure of mental properties (**Khayapassadhi**);
- (9) Composure of mind (**Cittapassadhi**);
- (10) Buoyancy of mental properties (**Kāya-Lahutā**);
- (11) Buoyancy of mind (**Citta-Lahutā**);
- (12) Pliancy of mental properties (**Kāya-Mudutā**);
- (13) Pliancy of mind (**Citta-Mudutā**);
- (14) Fitness of work of mental properties (**Kāya-Kammaññatā**);
- (15) Fitness of work of mind (**Citta-Kammaññatā**);
- (16) Proficiency of mental properties (**Kāya-Paguññatā**);
- (17) Proficiency of mind (**Citta-P1guññatā**);
- (18) Rectitude of mental properties (**Kāya-Ujukatā**);
- (19) Rectitude of mind (**Citta-Ujukatā**);

These nineteen arise in all beautiful states of Consciousness (**Sobhana-Cittas**).

There are also three Abstinences (**Viratis**), viz.

- (20) Right Speech (**Sammā Vacā**);
- (21) Right Action (**Samma Kammanta**);
- (22) Right Livelihood (**Sammā Ājīva**);

and, two mental factors (**Cetasikas**) called Illimitables (**Appamaññā**), viz. –

- (23) Pity (**Karuṇā**);
- (24) Appreciation (**Muditā**).

Karuṇā and **Muditā** are called ‘Illimitables’ (**Appamaññā**) because their objects (**Ārammaṇa**) are illimitable, –without limit!

Reason (**Paññā**) is the 25th morally ‘beautiful’ mental factor (**Sobhana Cetasikas**). Thus, there are in all, twenty-five morally ‘beautiful’ mental factors (**Sobhana Cetasikas**), which arise in varying combinations in various types of morally beautiful states of Consciousness (**Sobhana Cittas**).

(Of co-efficients) fifty-two; thirteen
As such *nor good nor bad*, but *bad*, fourteen,
And five and twenty lovely in act are seen.
Of these thought-adjuncts (i.e. **cetasikas**) as
they cluster round
Thoughts that arise in us, each in its turn,
The distribution henceforth shall be told.

These, then, are the 52 mental factors called **Cetasikas**, which are associated in various combinations in various states of Consciousness (**Cittas**).

Our next step is to see how a state of Consciousness (**Citta**) arises, or, what really constitutes a state of Consciousness (**Citta**). Certain preliminary requirements must be satisfied, —are essential, for a state of Consciousness, or, state of Awareness (a **Citta**) to arise. For instance, there must be contact (**Phassa**) with the object; there must be perception (**Saññā**) of the object, etc. Every state of Consciousness (**Citta**), therefore, is composed of certain essential mental factors (a primary nucleus).

These are: -

- (1) Contact (**Phassa**);
- (2) Feeling (**Vedanā**);
- (3) Perception (**Saññā**);
- (4) Volition (**Cetanā**);
- (5) Individuality (of object) (**Ekaggatā**);
- (6) Psychic life, vitality (**Jīvitindriya**);
- (7) Attention (**Manasikāra**).

These seven **Cetasikas** (Mental factors) are called ‘Universals’ (**Sabba-Citta-Sādhārana**) because they must be present in every state of Consciousness (**Citta**).

By themselves, these seven mental factors (**Cetasikas**) can form a state of Consciousness (**Citta**), but, such states of Consciousness are very weak. Usually, they are of the **Ahetuka** Causeless Resultant type.

Now, to these seven mental factors (**Cetasikas**) called the ‘Universals’, are added six more mental factors (**Cetasikas**). These six are called ‘Particulars’ (**Pakinnakas**). And, they are: -

- (1) Initial Application (**Vitakka**);
- (2) Sustained Application (**Vicāra**);
- (3) Deciding (**Adhimokkha**);
- (4) Effort (**Viriya**);
- (5) Interest, or Pleasurable Interest (**Pīti**);
- (6) Desire-to-do, intention (**Chanda**).

These six mental factors (**Cetasikas**) are called ‘Particulars’, because their function depends on the type of other mental factors (**Cetasikas**) that associate (mix-up) with them, –whether these are moral or immoral, wholesome or unwholesome, mental factors (**Cetasikas**) –to produce, in their turn, by such association (mixing-up), moral or immoral, wholesome or unwholesome, states of Consciousness (**Cittas**).

These thirteen mental factors (**Cetasikas**) form really the nucleus of a full process of Consciousness (**Citta**). And, when these thirteen associate (mix-up) in different ways with the 14 immoral or unwholesome (**Akusala Cetasikas**), depending on the feelings experienced from time to time, various unwholesome, immoral or we might say, ugly states of Consciousness (**Akusala Citta**) arise. When, on the other hand, these

thirteen mental factors (**Cetasikas**) enumerated above, associate (mix-up) with the morally ‘beautiful’ mental factors (**Sobhana Cetasikas**) mentioned earlier, various wholesome, or we might say, ‘beautiful’ states of Consciousness (**Sobhana Cittas**) arise. To form a morally ‘beautiful’, state of Consciousness (**Sobhana Citta**), however, it might be mentioned, at this stage, that the first nineteen morally beautiful mental factors (**Sobhana Cetasikas**) must all be present always; without these nineteen morally beautiful mental factors (**Sobhana Cetasikas**) being present, no morally beautiful state of Consciousness (**Citta**) can ever arise. In other words, every moral beautiful state of Consciousness (**Sobhana Citta**) must contain the nineteen morally beautiful mental factors (**Sobhana Cetasikas**).



CHAPTER 2

Unwholesome states of Consciousness (Akusala Cittas)

Now, we said that there are fourteen unwholesome or immoral mental factors (**Akusala Cetasikas**). These 14 unwholesome or immoral mental factors (**Akusala Cetasikas**), we also said, associate (mix-up) in different ways with the seven ‘Universals’ and the six ‘Particulars’, and there arise various unwholesome states of Consciousness (**Akusala Cittas**). Now, by such association (mixing-up), 12 unwholesome states of Consciousness (or, 12 **Akusala Cittas**) arise. These 12 unwholesome states of Consciousness (**Akusala Cittas**) are: -

Rooted in Attachment or Greed (Lobha):

(1) **Somanassa-sahagatam,**

diātṭhigatasampayutam,asaṅkhārikam

Or, in English, State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with pleasure, and connected with Wrong View.

(2) **Somanassa-sahagatam,**

ditṭhigatasampayuttam,sasankhārikam

Or, in English, State of Consciousness that arises prompted or *induced*, accompanied with pleasure, and connected with Wrong View.

**(3) Somanassa-sahagatam,
ditṭhigatavippayuttam, asaṅkhārikam**

Or, in English, State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with pleasure, and disconnected from Wrong View.

**(4) Somanassa-sahagatam,
ditṭhigatavippayuttam, sasaṅkhārikam**

Or, in English, State of Consciousness that arises prompted or *induced*, accompanied with pleasure, and disconnected from Wrong View.

**(5) Upekkhāsahagatam,
ditṭhigatasampayuttam, asaṅkhārikam**

Or, in English, State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with indifference, and connected with Wrong View.

**(6) Upekkhāsahagatam,
ditṭhigatasampayuttam, sasaṅkhārikam**

Or, in English, State of Consciousness that arises prompted or *induced*, accompanied with *indifference*, and connected with Wrong View.

**(7) Upekkhāsaṅhagatam,
diṭṭhigatavippannayuttam, asaṅkhārikam**

Or, in English, State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with *indifference*, and disconnected from Wrong View.

**(8) Upekkhāsaṅhagatam,
diṭṭhigatavippannayuttam, sasaṅkhārikam**

Or, in English, State of Consciousness that arises prompted or *induced*, accompanied with *indifference*, and disconnected from Wrong View.

Rooted in Ill-will or Aversion (Dosa):

**(9) Domanassasaṅhagatam
paṭighasampayuttam asaṅkhārikam**

Or, in English, State of Consciousness that arises unprompted or *un-induced* (automatically), accompanied with displeasure and connected with *Ill-will*.

**(10) Domanassasaṅhagatam
paṭighasampayuttam sasaṅkhārikam**

Or, in English, State of Consciousness, prompted or *induced*, accompanied with displeasure and connected with *Ill-will*.

Rooted in Ignorance or Delusion (Moha):

(11) **Upekkhāsaṅgatam,**
vicikicchāsaṅgatam

Or, in English, State of Consciousness, accompanied with *indifference*, and connected with *skeptical doubts*.

(12) **Upekkhāsaṅgatam,**
uddhacca-saṅgatam

Or, in English, State of Consciousness, accompanied with *indifference*, and connected with *restlessness*.

Summarising these 12 unwholesome or ugly states of Consciousness, we then say: -

Eight such states are rooted in Attachment
(or, Greed – **Lobha**);

Two such states are rooted in Ill-will
(or, Hatred – **Dosa**); and

Two such states are rooted in Ignorance
(or, Delusion – **Moha**).

Thus making 12 unwholesome or ugly states of Consciousness (**Akusalā Cittas**) in all. And, we call them unwholesome state of Consciousness (**Akusalā Cittas**), because they lead to the performance of evil actions, which, in their turn, produce evil resultants.

**How some unwholesome mental factors
(Akusalā Cetasikas) associate (mix-up) in the**

unwholesome states of Consciousness (Akusala Cittas**) that arise**

We said, you will remember, that there are 14 unwholesome mental factors (**Akusala Cetasikas**). We also said that these 14 unwholesome mental factors (**Akusala Cetasikas**) associate (mix-up) in different ways in the 12 unwholesome or ugly states of Consciousness (**Akusala Cittas**) enumerated earlier. We shall now see how certain of these unwholesome mental factors (**Akusala Cetasikas**) actually associate or mix-up in states of unwholesome, ugly Consciousness. Now, of the 14 unwholesome mental factors (**Akusala Cetasikas**), there are 4 which are common to all unwholesome states of Consciousness (**Akusala Cittas**). These are: -

1. Dullness (**Moha**);
2. Impudence, or, really lack of moral shame (**Ahirika**);
3. Recklessness (of consequences), or, really lack of moral fear (**Anottappa**);
4. Distraction or restlessness, remorse (**Uddhacca**).

These four unwholesome mental factors (**Akusala Cetasikas**) are common to ALL states of unwholesome Consciousness (**Akusala Cittas**), and are called **Sabba Akusala Sādhārana**.

The mental factor (**Cetasika**) called **Ditṭhi** (i.e. Error or Wrong Views) associates or occurs in 4 kinds of unwholesome states of Consciousness (**Akusalā Cittas**) connected with Wrong Views. These ugly states of Consciousness wherein **Ditṭhi** is associated are: -

1. Somanassa-sahagatam,

ditṭhigatasampayutam, asaṅkhārikam

Or, in English, state of Consciousness unprompted or *un-induced* (automatic), accompanied with pleasure, and connected with *Wrong View*.

2. Somanassa-sahagatam,

ditṭhigatasampayuttam,sasaṅkhārikam

Or, in English, state of Consciousness, prompted or *induced*, accompanied with pleasure, and connected with *Wrong View*.

3. Upekkhāsahagatam,

ditṭhigatasampayuttm, asaṅkhārikam

Or, in English, state of Consciousness, unprompted or *un-induced* (automatic), accompanied with indifference, and connected with *Wrong View*.

4. Upekkhāsahagatam,

ditṭhigatasampayuttam,sasaṅkhārikam

Or, in English, state of Consciousness, prompted or *induced*, accompanied with indifference, and connected with *Wrong View*.

These four states of unwholesome Consciousness (**Akusala Cittas**) associated with **Ditṭhi** are actually four of the eight states of unwholesome Consciousness (**Akusala Cittas**) rooted in Greed (**Lobha**) enumerated earlier. Greed (**Lobha**) incidentally, is really another term, a synonym, for **Tanhā** (Craving) and **Rāga** (Lust).

Now, what is **Ditṭhi**? **Ditṭhi** really is the inability to understand the true nature of the object, –not being able to see clearly (**yathābhutha**). For instance, if we imagine that the world has been created by a Creator; if we do not believe in Action and Result (i.e. Cause and Effect); that Salvation comes automatically without any striving, any effort on our part, etc., –all this is because of **Ditṭhi**, that is, because of False Views. In short, we might say that seeing through blinkers (or coloured glasses) is **Ditṭhi**.

Māna is Conceit, or, more correctly, ‘an inordinate feeling’. **Māna** may or may not associate, occur, in four kinds of Consciousness (**Cittas**) wherein Wrong Views (**Ditṭhi**) are not present. Usually, in these four states of Consciousness (**Cittas**), Wrong Views (**Ditṭhi**) are not present. Instead, to fill the gap, as it were **Māna** takes the place of **Ditṭhi**. For, we find that even though the **Anāgami** (i.e. the Saint on the third-stage of the *Path*) has no Wrong Views

(**Ditṭhi**), he still suffers from ‘an inordinate feeling’ (**Māna**). He feels ‘*I am Saint*’! It is a ‘complex’!

The four states of Consciousness (**Cittas**) wherein this ‘inordinate feeling’ (**Māna**) may or may not be associated are: -

1. **Sōmanassa-sahagatam,**

ditṭhigatavippayuttam, asankhārikam

Or, in English, state of Consciousness, *un-induced* or *un-prompted* (automatic), accompanied with pleasure, and *disconnected* from *Wrong View*.

2. **Sōmanassa-sahagatam,**

ditṭhigatavippayuttam, sasaṅkhārikam

Or, in English, state of Consciousness, *prompted* or *induced*, accompanied with pleasure, and *disconnected* from *Wrong View*.

3. **Upekkhāsahagatam,**

ditṭhigatavippayuttam, asaṅkhārikam

Or, in English, state of Consciousness, *unprompted* or *un-induced* (automatic), accompanied with indifference, and *disconnected* from *Wrong View*.

4. **Upekkhāsahagatam,**

ditṭhigatavippayuttam, sasaṅkhārikam

Or, in English, state of Consciousness, *induced* or *prompted* accompanied with indifference, and *disconnected* from *Wrong View*.

Now, this ‘inordinate feeling’ (**Māna**) and False View (**Ditṭhi**), we said, do not associate or occur in the same state of Consciousness (**Citta**). Why is that? That is because **Ditṭhi** and **Māna** perform different functions, –their characteristics are not compatible. **Māna**, for instance, is associated with a comparison of oneself with another, –outside the object; a ‘complex’, as we said. **Ditṭhi**, on the other hand, is to misunderstand the object altogether, –to form a wrong view of the object, –to imagine that there is something substantial where there is not, –say, in a *mirage*! Of these, we may then say that: -

- (1) **Lobha** (i.e. Greed) and **Ditṭhi** (i.e. Wrong View) go together, for where there is **lobha**, there can be **Ditṭhi**.
- (2) **Lobha** (i.e. Greed) and **Māna** (or, that ‘inordinate feeling’) go together, for where there is **lobha**, there can also be **Māna**.

But

- (3) **Ditṭhi** (i.e. Wrong View) and **Māna** (that ‘inordinate feeling’) never occur together.

The four mental factors (**Cetasikas**) called **Dosa** (i.e. hate), **Issā** (i.e. envy), **Macchariya** (i.e. selfishness or stinginess), and **Kukkucca** (i.e. worry), are found in the two unwholesome or ugly states of Consciousness (**Akusala Cittas**), rooted in Ill-will, viz. –

1. Domanassasahagatam

Paṭighasampayuttam asaṅkhārikam

Or, in English, state of Consciousness, unprompted or *un-induced* (automatic), accompanied with displeasure, and connected with Ill-will.

2. Domanassasahagatam

paṭighasampayuttam sasaṅkhārikam

Or, in English, state of Consciousness, prompted, *induced* accompanied with displeasure, and connected with Ill-will.

Now, **Dosa** or Hatred, as we see, is used here as a mental factor (i.e. **Cetasika**), while **Dosa** is also a root here. **Issā** (i.e. Envy); **Macchariya** (i.e. Selfishness or Stinginess); and **Kukkucca** (i.e. Worry), we said, are also mental factors associated in the two ugly states of Consciousness rooted in Ill-will (**Dosa**). Now, why is **Dosa** regarded also as a mental factor here? Here, when **Dosa** is used as a mental factor (**Cetasika**), it is likened to a serpent that is ready to spring when struck by a rod, for one gets irritated or displeased with the object of sense; and, **Dosa** has the characteristic of violence. Because of these features, **Dosa** is regarded as a mental factor here, though it is also a root.

Now, we also said that **Issā** (i.e. Jealousy) is a **Cetasika** (i.e. mental factor) *Issa* Jealousy has the

characteristic of envying the good qualities or good fortune found in another, —staring, as it were! at the other fellow's good fortune, —being displeased at his prosperity. That is **Issā**!

Macchariya is really stinginess, —that is to say, keeping one's own qualities to oneself. And, there are five kinds of Stinginess (**Macchariya**), such as, for dwelling places; families as caste or class; gain; recognition, and mental 'things'. For example, 'my large hour', 'my high caste or social class', 'my gains' (i.e. wealth), 'my position', 'my knowledge', —one thinks of himself in this manner, and says to himself. 'I shall not reveal these to others'. That is the characteristic of **Macchariya**. Let us take as an example, a physician who has a secret formula for a particular disease or ailment, and he does not wish to divulge its composition to anyone. That mental element or mental factor that does not allow another to benefit, to profit, by his good fortune or knowledge, is **Macchariya**. Or, again, one does not allow the common man access to one's home, dwelling house freely, for the common man gains recognition from his fellows by being allowed such access. Similarly, the one of high caste or class, would not associate with the one of lower caste or class, lest people should think well of the lower fellow: the one of high caste or class feels that he tends to lower himself by such association. The same applies to wealth: the rich man

is reluctant to be even known as wealthy in the eyes of his fellows. A well recognized person does not like to associate with or be seen with one who is comparatively unknown, for he thinks that the other fellow too would gain in some way by his own recognition, and so he tries to avoid him. The one endowed with much knowledge does not wish to divulge his knowledge lest others gain by it. This mental factor (**Cetasika**) which induces one to avoid his fellows in respect of these five things, is **Macchariya**. This mental factor is sometimes confused with Greed (**Lobha**). **Macchariya** really prevents one from sharing with another what one has, –be it dwelling houses, caste, gain, recognition or knowledge, lest the other fellow may ask for them, or even be benefited or profited by them. He says to himself ‘I shall not show my position to him, lest he comes and asks for help, etc.... I shall conceal what I have!’ That mental attitude of concealment is **Macchariya**.

Now, let us take the instance of a young man not liking his girlfriend associating with another young man. Why does he object to such association? It is because of Jealousy (**Issā**). –for, he thinks that the other fellow might have some quality in him that he himself has not, and that his girl-friend would perhaps be attracted by that quality. On the other hand, where a person does not wish some one else to be benefited by his own finer qualities, it is **Macchariya** that

prevents him doing so. Or, again if we take the candidates at an Election. The defeated candidate is jealous (**Issā**) of the other's success; the successful candidate suffers invariably from a type of stinginess by his Gain (**Macchariya**). *Issa* (i.e. Jealousy) then is concerned with what the other fellow has; **Macchariya** (i.e. Stinginess or Selfishness), on the malicious side, is concerned with what one himself has, and which he wants to keep to himself!

Worry (**Kukkucca**) is really remorse. Remorse at good things left undone; and, of evil things done.

These four mental factors (**Cetasikas**), viz. – **Dosa**, **Issā**, **Macchariya** and **Kukkucca** associate or occur only in the two states of Consciousness (**Cittas**) rooted in **Dosa**.

Now, **Dosa** can associate or mix with **Issā** or **Macchariya** or **Kukkucca**. But **Issā** does not associate, mix, with **Macchariya**. Why is that? That is because their respective functions vary, –are different. For example, **Issā**, as we said, concerns some one else's good qualities or good fortune; **Macchariya**, on the other hand, concerns one's own good qualities or good fortune. Accordingly, as **Issā** concerns things belonging to another, or is external; and, **Macchariya** concerns things belonging to oneself or is internal: the two do not associate, mix

together. Hence, they are not found together in the same state of Consciousness (**Citta**). One is External (Objective); the other is Internal (Subjective).

Worry or Remorse (**Kukkucca**) associates or mixed with **Dosa**. But, again, **Kukkucca** does not associate, mix, with either **Issā** or **Macchariya**. In other words, **Kukkucca** does not occur in a state of Consciousness (**Cittas**) that is associated with either **Issā** or **Macchariya** also.

But a thing like this could happen: An unwholesome state of Consciousness (**Akusala Citta**) can arise with either **Issā** or **Macchariya** as a mental factor (**Cetasika**) in that state of Consciousness. And, subsequently, another state of Consciousness (**Citta**) can arise with **Kukkucca**, (i.e. Worry or Remorse) –for, one can become worried and filled with remorse at the fact that he had been jealous (**Issā**) or maliciously envious (**Macchariya**) in the state of Consciousness just preceding. As we see then, **Kukkucca** (i.e. Worry or Remorse) does not associate, mix, with **Issā**, nor does it associate, mix, with **Macchariya**; but Worry or Remorse (i.e. **Kukkucca**) can arise in a subsequent state of Consciousness (**Citta**), if one had been jealous or envious in the previous state of Consciousness (**Citta**). This should now be clear.

Sloth and Torpor (**Thīna-Middha**) associate, mix, only in unwholesome states of Consciousness (**Akusala Cittas**), and this too, only in the five kinds of Consciousness (**Cittas**) that are induced (i.e. **Sasaṅkhārika**). Of these unwholesome states of Consciousness (**Akusala Cittas**), 4 are rooted in Greed (**Lobha**), and 1 is rooted in Hatred or Illwill (**Dosa**). The 4 states of Consciousness (**Cittas**) rooted in Greed (**Lobha**) in which Sloth and Torpor (**Thīna-Middha**) associate, mix, are as follows: -

1. **Sōmanassa-sahagatam,
diṭṭhigatasampayutam,sasaṅkhārikam**

Or, in English, state of Consciousness, prompted or *induced* accompanied with pleasure, connected with Wrong View.

2. **Sōmanassa-sahagatam,
diṭṭhigatavippayuttam, sasaṅkhārikam**

Or, in English, state of Consciousness, prompted or *induced*, accompanied with pleasure, and disconnected from Wrong View.

3. **Upekkhāsahagatam,
diṭṭhigatasampayutam,sasaṅkhārikam**

Or, in English, state of Consciousness, prompted or *induced*, accompanied with indifference, and connected with Wrong View.

4. Upekkhāsaṅgatam,

diṭṭhigatavippannayuttam, saśaṅkhārikam

Or, in English, state of Consciousness, prompted or *induced*, accompanied with indifference, and disconnected from Wrong View.

The 5th *Induced (Saśaṅkhārikam)* state of Consciousness wherein **Thīna-Middha** (i.e. Sloth and Torpor) occur is:

5. Domanassasaṅgatam

paṭighasampayuttam saśaṅkhārikam

Or, in English, state of Consciousness, prompted or *induced*, accompanied with displeasure, and connected with Illwill (**Dosa**).

Thus, as we see, these six unwholesome mental factors (**Akusalā Cetasikas**), Viz. –**Issā** (i.e. Jealousy), **Macchariya** (Stinginess or Selfishness), **Māna** (an ‘inordinate feeling’), **Kukkucca** (i.e. Worry or Remorse), **Thīna-Middha** (i.e. Sloth and Torpor), associate or occur sometimes, and also do not associate sometimes in the 12 unwholesome states of Consciousness (i.e. **Akusalā Cittas**).

Ignorance (i.e. **Mōha**) associates or occurs in all 12 unwholesome states of Consciousness (**Akusalā Cittas**).

We also said that **Thīna-Middha** (i.e. Sloth and Torpor) associate occur, only in the 5 induced (**Sasankhārika**) states of Consciousness. Now, why don't **Thīna-Middha** (Sloth and Torpor) associate, occur, in *un-induced* or unprompted (automatic) states of Consciousness (**Asankhārika**)? This is because **Sasankhārika Citta** (i.e. induced states of Consciousness) reveal a hesitant state of the Mind, consistent with Sloth and Torpor (i.e. **Thīna-Middha**). **Thīna-Middha** (i.e. Sloth and Torpor) as the very words imply, can even induce sleep, leave alone the hesitant state of Mind. Whereas un-induced or unprompted (automatic) states of Consciousness (**Asankhārika Cittas**) are very active, strong and quick; too powerful, strong and quick really in their arising, to be associated with Sloth and Torpor (**Thīna-Middha**). Summing up these, we then say that: -

1) Four **akusala cetasikas** (i.e. unwholesome mental factors) are common to all 12 **akusala cittas** (i.e. ugly states of Consciousness). These 4 are:

Moha (i.e. Delusion or Dullness);
Ahirika (lack of moral Shame);
Anottappa (lack of moral Fear);
Uddhacca (Restlessness).

2) Three **akuksala cetasikas** (i.e. unwholesome mental factors) associate with 8 states of Consciousness (**Cittas**) rooted in Greed (**Lobha**).

These are: -

Lobha (i.e. Greed);
Ditṭhi (i.e. Error or False View);
Māna (an ‘inordinate feeling’)

3) Four **akusala cetasikas** (i.e. unwholesome mental factors) associate in two states of Consciousness (**Cittas**) rooted in Illwill (**Dosa**). These are: -

Dosa (i.e. Hatred or Illwill);
Issā (i.e. Jealousy);
Macchariya (i.e. Stinginess of Selfishness);
Kukkucca (i.e. Worry or Remorse)

4) **Thīna-Middha** (i.e. Sloth and Torpor) associate in *induced* (**Sasaṅkhārika**) states of Consciousness (**Cittas**).

Now, as we said earlier, all these 12 **Akusala Cittas** (i.e. ugly states of Consciousness) are experienced in Sensuous worlds or Sensuous planes of existence (**Kāmāvacara loka**).

There are eleven (11) such Sensuous planes of existence, four of them being called **Duggati** (because they are woeful states), and, seven of them being called **Sugati** (because they are happy or bright worlds).

The following are examples of the 12 unwholesome states of Consciousness (**Akusala Cittas**) enumerated earlier: -

Consciousness rooted in Attachment (Lobha)

- 1 With joy a boy instantly (without being induced) steals an apple, thinking there is no evil in his act.
- 2 Prompted (that is, induced by some one or some thing) a boy joyfully steals an apple, thinking there is no evil in his act.
3. | The two illustrations given above serve for the
4 | 3rd and 4th types of ugly or unwholesome Consciousness (**Akusala Cittas**), with the difference that the stealing is done without any misbelieve; that is to say knowing fully well that what is being done, is, indeed, wrong.
5. | The other four remaining ugly or unwholesome
6 | states of Consciousness rooted in Greed
7 | (**Lobha**), viz. –5, 6, 7, 8, are similar to the above
8 | with the difference that the stealing is done with a neutral feeling, that is to say, with indifference.

Consciousness rooted in Illwill (Dosa)

- 9 With hatred one murders another without any

pre-meditation (that is to say, un-induced by anybody or anything);

- 10 With hatred one murders another after pre-meditation (that is to say, induced by some person, some reason, or something).

KILLING: -

Killing is done with illwill (**Dosa** as a root) whatever motive prompts one to kill. For where there is killing, there is always illwill (**Patigha**), which also is displeasure (**Domanassa**). And, where there is displeasure, there is always illwill in a subtle or gross form, as the case may be.

Even so-called Mercy-killing (*Euthanasia*), is prompted or induced by Illwill (**Dosa**), for there is an aversion to the offending object, —one wants to get rid of it because it is an unpleasant sight. ‘Mercy-killing’ too, as we then see, is really induced by illwill (**Dosa**) though in our folly, in doing so we imagine that we are performing an act of good-will or mercy. We cannot get away from the fact that we are taking away a life.

Consciousness rooted in Ignorance (**Moha**)

- 11 A person doubts the existence of the Buddha,

or, the efficacy of the Dhamma, owing to his Ignorance; there are 8 aspects to this here.

12 A person is distracted in mind, unable to concentrate on an object.

These two types of Consciousness are feeble, due to stupidity or dullness of intellect (or mind), and the feeling that accompanies them is neither pleasurable nor displeasurable: hence, we say that the feeling produced is a neutral feeling.

There are also ten kinds of evil committed through thought, word and deed. These are: -

By deed: -

(1) Killing (**Pāṇātipātā**), (2) Stealing (**Adinnādānā**), (3) Sexual misconduct (**Kāmesumicchācārā**).

By word: -

(4) Lying (**Musāvādā**), (5) Slander (**Pisunāvācā**), (6) Harsh Speech (**Pharusāvācā**), (7) Vain Talk (**Samphappalāpā**).

By thought: -

(8) Covetousness (**Abhijjhā**), (9) Hatred (**Vyāpāda**), (10) False View (**Micchāditthi**).

Killing is done, as we pointed out earlier, by the 9th and 10th types of ugly Consciousness (**Cittas**) mentioned above.

Stealing is done, either Conscious of hate (with a **Dosa Citta**), with the intention of depriving someone of what he has, – perhaps, an enemy, and not necessarily because one wants to possess what the other person has, or one may steal because of attachment, greed. In other words one may steal, because one actually wants to possess what the other fellow has. Stealing, therefore, can be done by Consciousness (**Citta**) rooted, both in Illwill (**Dosa**), as well as in Greed (**Lobha**).

Sexual Misconduct is done with the first eight types of Consciousness rooted in Greed (**Lobha**), enumerated above.

Lying may be done with the first ten types of Consciousness enumerated above.

Harsh Speech is uttered with the 9th and 10th types of Consciousness rooted in Illwill (**Dosa**) enumerated above.

Vain Talk may arise from the first ten types of Consciousness enumerated above.

Covetousness springs from the first eight types of Consciousness rooted in Greed (**Lobha**) enumerated above.

False View spring from the 1st, 2nd, 5th and 6th types of Consciousness enumerated above.

Hatred, however, as we saw earlier, springs from the 9th and 10th types of Consciousness enumerated above.

It will be of interest for us to note that these 10 types of Action are evil (**Akusala**), because they are actuated by the 12 unwholesome states of Consciousness (**Akusala Cittas**). Their effects (**Vipākas**) demonstrate to us clearly the practical side of ugly states of Consciousness (**Akusala Cittas**), which are rooted in the 3 evil or unwholesome roots (**hetu**), such as greed (**lobha**), hatred (**dosa**) and delusion (**moha**). We are also given here a clear idea as to why Buddhism has no ‘Commandments’, which Buddhists *must* obey on pain of punishment. At the same time, however, the intelligent student of Buddhist Psychology (**Abhidhamma**) will not fail to grasp the clear warning inherent in the teaching that it pays to be good, for evil certainly follows the evil-doer as surely as the wheel of the cart follows the hoof of the ox. This is an important aspect in Buddhist Psychology that those who talk in terms of Creator-God fail to

grasp. Buddhism, in denying the existence of a Creator, in no wise encourages its followers to do evil. If one is prepared to pay the price, he can always take pleasure in evil works and exploit his fellows. But the warning is clear to the evil-doer, despite the absence of a Creator-God!

We have now dealt with the 12 states of unwholesome Consciousness.

The Sensuous Planes of Existence (**Kāmāvacara Loka**)

We shall conclude this Chapter with a brief note on the sensuous planes of Consciousness (**Kāmāvacara Loka**). There are eleven (11) Sensuous Planes of Existence (**Kāmāvacara Loka**). Four of them are called **Dugatti**, because they are woeful states of existence. These are: -

- (1) The Animal world
(Tiracchāna yoni),
- (2) The world of ghost-beings
Petas (Peta yoni),
- (3) The world of Asura demons
(Asura yoni),
- (4) The frightful hells
(Naraka, of which Avīci is one).

The Sugati are: -

- (1) The plane of human beings (**Maṇussa**), and the 6 **Dēvalokas** or abodes of celestial beings, viz. –
- (2) The 4 Guardian Deities (**Cātummahārājika**).
- (3) The realm of the God of the Thirty-Three, –a name derived from the fact that originally this world was believed to have been inhabited by 33 **devas** only. The **Dēva** Sakka is the chief of this realm (**Tāvatimṣa**).
- (4) The realm of the **Yāma Devas**, –**Yāma**.
- (5) The ‘realm of Delight’ (**Tusita**) wherein incidentally **Bodhisattas** sojourn prior to being re-born on the human plane for the final time.
- (6) The ‘realm of the **Devas** who rejoice in their own creations’ (**Nimmāṇarati**).
- (7) The ‘realm of the **Devas** who make others’ creations serve their own ends’, –a type of ‘Capitalists’! (**Paranimmita-Vasavatti**).

The 12 states of unwholesome Consciousness (**Akusala Cittas**) are experienced in the **Kāmāvacara** worlds, that is to say, the worlds of Sensuous Craving. The unwholesome states of Consciousness are not experienced in other worlds, such as the **Rūpa loka**, i.e. the world of Form; or, the **Arūpa loka**, i.e. the Formless worlds. But all states of existence are for a time, temporary, and just as heavens are not permanent, hells too are only for a time.



CHAPTER 3

Eighteen Types of Causeless Consciousness (Ahetuka Cittas)

Now, there are 18 types of **Cittas**, or states of Consciousness called **Ahetuka**. **Ahetuka** means without a Cause. And, these 18 states of Consciousness are Causeless, devoid of a ‘Concomitant Cause’ (i.e. **Sampayuttaka hetu**). But these causeless (**Ahetuka**) states of Consciousness are not without an ‘efficient cause’ (i.e. **Nibbattaka hetu**). What does this mean? This means that there had been an *earlier*, let us say, remote (root cause (i.e. in the sense of **Patisandhi**), which eventually gave rise to these ‘**Ahetuka**’ states of Consciousness, depending on which earlier (root) cause, these rootless (**Ahetuka**) states of Consciousness (**Cittas**) now arise. But there was no immediate ‘Concomitant cause’ (**Sampayuttaka-paccaya**), no immediate (root) cause, depending on which they arise. In other words, this means that these states of Consciousness are actually Causeless, unlike other states of Consciousness which arise depending on roots (**hetu**). At the same time, however, as we said earlier these states of Consciousness are not without an ‘efficient cause’ (i.e. **Nibbattaka hetu**), which means that they are associated with mental factors (**cetasikas**) that

turn such states of Consciousness towards an object. In more simple language, these 18 (**Ahetuka**) states of Consciousness are not rooted in any of the 6 roots, viz. **-lobha, dosa, moha, alobha, adosa, amoha**, when they arise, though they are associated with mental factors (**Cetasikas** or **Nibbattaka-hetu**) which turn them towards an object. Here, you will remember our saying earlier that there are 89 states of Consciousness (**Cittas**). Now, these 18 **Ahetuka-Cittas** go to make up these 89 states of Consciousness. And, while in these 18 **Ahetuka-Cittas** there are no roots (**Sampayuttaka-hetu**), that is to say, while they arise devoid of roots, rootless or causeless, all the other 71 states of Consciousness (**Cittas**) that make up the 89, arise depending sometimes on one root (**hetu**), sometimes on two, and sometimes on three roots.

One the Immoral side, **lobha, dosa, moha** are the **Sampayuttaka-hetu**; on the Moral side, **alobha, adosa, amoha** are the **Sampayuttaka-hetu**. **Nibattaka-hetu** actually are mental factors (**Cetasikas**). And, it is these mental factors (**Nibbattaka-hetu**) that turn our minds towards an object, for one cannot think and ideas would not arise without mental factors (**cetasikas**) to turn one's mind towards an object.

We can understand the difference between the **Sampayutaka-hetu** and the **Nibbattaka-hetu** a little

better if we take an example. Let us consider a king and his ministers. Together the king and his ministers can form a democratic government. But, alone, by himself, the king becomes a dictator. A democratic king, therefore, cannot function without the aid of his ministers. Similarly the **Sampayuttaka-hetu**, such as **lobha, dosa, moha** and **alobha, adosa, amoha**, are like the king; the mental factors (**Cetasikas**) are like the ministers, for a state of Consciousness cannot function without mental factors. And, since there are many mental factors (**Cetasikas**) in a single state of Consciousness, a man can always change his mind, unlike a log of wood or a corpse which cannot think at all!

As we see then these **Ahetuka-cittas** have no **Sampayuttaka-hetu**. That is to say, no king. In other words, there are no roots, such as **lobha, dosa, moha, alobha, adosa, amoha**, in these states of consciousness. But there are, we said, **Nibbattaka-hetu**, i.e. the ‘ministers’ (or **cetasikas**). It is these mental factors (**Nibbattaka-hetu**) that actually act as the ‘efficient cause’. In other words, the roots are the **Sampayuttaka-hetu**, the mental factors (**cetasikas**) associated with them and which turn the mind towards an object, are the **Nibbattaka-hetu**.

In order that we may understand what part these Causeless states of Consciousness play in the process

of everyday thinking, let us take an example from everyday life. We have all perhaps seen a car. Now, we know that a car has various subsidiary parts, such as a carburetor, a gear box, etc. But what is the function of the car? The function of the car is to proceed, to move. Is it not? But what is the function of the car carburetor, the gear box, etc.? The function of the carburetor, the gear box, etc. is to assist the car to move, to proceed, –to keep the vehicle going in motion. Is this not so? And, each of these subsidiary parts, as we know, has its own special (identical) function to perform, its job to do. Similarly, then, Causeless states of Consciousness (**Ahetuka cittas**) are the parts in a process of thinking, the subsidiary links in a **Citta-vithi**, much like that carburetor, the gear box, etc. in a car which help keep the whole vehicle moving. And, like the different parts of a car which have different functions to perform, these **Ahetuka Cittas** perform 14 functions in various ways, in various processes of thinking. And, what now, are these function?

These are: -

(1) **Patisandhi**

Re-linking or re-birth.

(2) **Bhavaṅga**

Life-continuum
(i.e. Subconscious stream).

(3) Āvajjana ‘Advertence’ or drawing of mind towards the object,

forming in this manner the first stage in a process of Consciousness.

(4) Sampaticchana ‘Receiving Consciousness’l being aware, in other words, of sense-stimuli that enter through the 5 sense-doors, such as, Seeing = **Cakkhu**; Hearing = **Sota**; Smelling = **Ghāṇa**; Tasting = **Jivhā**; Bodily-touch = **Kāya**.

(There are 9 here because there are 5 Sense-doors).

(10) Santīrana Investigation.

(11) Votthapanā Determining.

(12) Javana Impulsion.

(13) Tadālambanā Registering.

(14) Cuti Dying.

Now, the roots, viz., **lobha**, **dosa**, **moha**, **alobha**, **adosa**, **amoha**, are found only in wholesome (**Kusala**) and unwholesome (**Akusala**) things (**Dhamma**). In the Causeless states of Consciousness (**Ahetuka Cittas**), as we see, there are no such roots: such Causeless states of Consciousness being merely the resultants (**Vipākas**) of previous experiences, the subsidiary parts, as we said, which really keep the vehicle of thinking going. **Ahetuka Cittas**, therefore, are Causeless states of Consciousness, devoid of roots (**hetu**). They also arise spontaneously, much in the manner of un-induced (**Asaṅkhārika**) states of Consciousness, for nothing induced them at the moment of their arising.

We may perhaps understand better the difference between ordinary wholesome and unwholesome states of Consciousness (i.e. **Kusalākusala cittas**), and **Ahetuka Cittas** (i.e. Causeless states of Consciousness) by studying another simple illustration. Let us take a tree. Now, for a tree to stand upright, it requires roots. But, the branches, the fruits, the leaves, etc. do not need roots, for dependent on the tree, these arise. Don't' they? In the same way, **Kusala** and **Akusala Dhammas** (i.e. good and bad things) have had roots at the bottom when they were originally prompted or induced by greed, ill will, delusion, generosity, amity and knowledge (i.e. **lobha**, **dosa**, **moha**, **alobha**, **adosa**, **amoha**) when they were

performed, done. And, consequently, as a result of their having been done in the past induced by good or bad roots (**hetu**), there now arise their resultants (**Vipākas**). These resultants (**Vipākas**) are the Causeless states of Consciousness (**Ahetuka Cittas**) we have all this time been discussing. Now, of these resultants (**Vipākas**), 7 are unwholesome (**Akusala**), and 8 are wholesome (**Kusala**). And, among the Causeless states of Consciousness (**Ahetuka Cittas**), there are 3 more states of Consciousness which are also Causeless (**Ahetuka**). These latter 3 are not resultants (**Vipākas**). But they too arise uncaused, without roots, and are called **Kriyā-Cittas** because they are merely functional, inoperative states of Consciousness. The word **Kriyā** is used here, as you will see, to convey a slightly different meaning: it is the same with other Buddhist terminology, much depending on the context in which the different words are used.

These Causeless states of Consciousness (**Ahetuka Cittas**) may also be compared to the two states of Consciousness that are rooted in Ignorance or Delusion (**Moha**) where: -

- (11) A person doubts (**Vicikicchā**) the existence of the Buddha, or the efficacy of the **Dhamma** owing to his stupidity (there are really 8 aspects here)

(12) A person is distracted in mind (**Uddhacca**), unable to concentrate on an object.

The reason for this is that these two states of Consciousness also arise spontaneously, *un-induced*, automatically (**Asankhārika**). Furthermore, these two types of Consciousness are also feeble. This is due to stupidity or dullness of mind, as the case may be. And, as we should expect to find, the accompanying feeling too is neither pleasurable nor displeasurable; a neutral feeling accompanies such states of Consciousness (**Ahetuka Cittas**) are similar to the 2 states of Consciousness rooted in Ignorance (**Moha**). This means that they are determined as neither **karmically** wholesome nor unwholesome: they are **karmically** neutral states of Consciousness, –amoral, for they are either the **Karma**-results (i.e. **Vipāka**) of all the sense-perceptions and mental factors associated with states of Consciousness previously experienced, or they perform functions which are independent of **kamma**; performing, in other words, **karmically-independent** functions.

Thus, as we see, of the 18 Causeless states of Consciousness (**Ahetuka Cittas**), 15 produce effects or resultants (**vipāka**), being really the resultants (**Vipāka**); three do not, being inoperative (**Kriyā**). These may all be placed in the following order:

The Seven Akusala Ahetuka Vipāka Cittas or The Seven Immoral Causeless Resultant States of Consciousness

- (1) **Upekkhāsaṅgatam cakkhuviññanam**
i.e. Eye-consciousness accompanied by
indifference, –So, too, –
- (2) **Sotaviññanam**
i.e. Ear-consciousness,
- (3) **Ghāṇaviññanam**
i.e. Nose-consciousness,
- (4) **Jivhāviññanam**
i.e. Tongue-consciousness
- (5) **Dukkhāsaṅgatam Kāyaviññanam**
i.e. Body-consciousness, accompanied
by pain,
- (6) **Upekkhāsaṅgatam Samppaticchanacittam** i.e. Receiving
conscious ness, accompanied by
indifference,
- (7) **Upekkhāsaṅgatam Santirāṇacittam**
i.e. Investigating consciousness,
accompanied by indifference.

In the first 5 of these (i.e. 1 to 5 above), only the 7 ‘Universal’ mental factors (**Sabba Citta Sādhāranas**) occur. These ‘Universal’, as we saw earlier, are: -

- (1) Contact (**Phassa**),
- (2) Feeling or Sensations (**Vedanā**),
- (3) Perception (**Saññā**),
- (4) Volition (**Cetanā**),
- (5) Individuality of object (**Ekaggatā**),
- (6) Psychic life (**Jīvitrindriya**),
- (7) Attention (**Manasikāra**).

Besides these seven, no other mental factors associate with such states of Consciousness. These states of Consciousness are the weakest of the 7 Immoral Resultant states of Consciousness because only 7 mental factors (**Cetasikas**) associate with them.

In the 6th and 7th Immoral (**Akusala**) Causeless states of Consciousness (**Ahetuka Cittas**), i.e. **Sampaticchana** and **Santirana Cittas**, there are 10 mental factors (**Cetasikas**) in each. These 10 are: -

7 ‘*Universals*’, plus
 Vitakkha (i.e. thought-conception),
 Vicāra (i.e. discursive thinking).
 Adhimokkha (i.e. determination).

The latter, are three of the six ‘Particulars’.

The Eight Kusala Ahetuka Vipāka Cittas or The Eight Moral Causeless Resultant States of Consciousness

**(8) Upekkhāsaṅgatam kusalavipākam
cakkhuviññānam**

i.e. Moralresultant Eye-consciousness, accompanied by in difference, so are:

(9) Sotaviññāṇam
i.e. Ear-consciousness;

(10) Ghānaviññānam
i.e. Nose-consciousness;

(11) Jivhāviññānam
i.e. Tongue-consciousness;

(12) Sukhasaṅgatam Kāyaviññāṇam
i.e. Body-consciousness, accompanied by happiness;

**(13) Upekkhāsaṅgatam
Samppaṭicchanacittam**
i.e. Receiving consciousness, accompanied by indifference,

(14) Somanassasaṅgatam Santīrana-cittam
i.e. Investigating consciousness, accompanied by pleasure;

(15) **Upekkhāsaṅgaṭam** **Santīraṇacittam**
i.e. Investigating consciousness, accompanied by
indifference

Now, in the first 5 of these 8 **Kusala vipāka Ahetuka cittas** (i.e. from 8 to 12 inclusive), there are 7 mental factors (**Cetasikas**), just as we found 7 mental factors associated in the first five **Akusalā Vipāka Ahetuka Cittas**. Here too, the seven are the 7 ‘Universals’. In the 6th (No. 13), that is, ‘Receiving-Consciousness’ (**Sampaticchana**) there are 10 mental factors (**Cetasikas**), these being **Vitakka, Vicāra, Adhimokkha** (i.e. the ‘Particulars’), as before. But, in the 7th **Somanassasaṅgaṭam** **Santīraṇa** (No. 14), the **Cetasika** known as **Piti** (or, Joy), is also found associated making up 11 mental factors that associate in this resultant state of Consciousness. And, in the 8th (No. 15), there are 10 mental factors (**Cetasikas**), these being the first 7 ‘Universals’ (as before), together with the 3 ‘Particulars’, viz. – **Vitakka, Vicāra, Adhimokkha**.

These fifteen Causeless (**Ahetuka**) resultant (**Vipāka**) states of Consciousness (**Cittas**), 7 of them Immoral and 8 Moral, have no roots (**hetu**). These states of Consciousness may be compared to speeches recorded on magnetic recording tapes which can be reproduced from time to time at a later date.

Now, of these 15 Causeless (**Ahetuka**) states of Consciousness the first five among the Immoral (**Akusala**) resultants (**Vipākas**), are called **Akusala Vipāka Pañca-viññāna**, and the first five among the Moral (**Kusala**) resultants (**Vipākas**) are called **Kusala Vipāka Pañca-viññāna**. These 10 are also referred to as the five pairs, for both moral and immoral states of Consciousness arise from each of the five Sense-Avenues, viz. –

Cakkhu—viññāṇa (Eye—giving rise to both moral and immoral Consciousness);

Sota—viññāṇa (Ear—giving rise to both moral and immoral Consciousness);

Ghāna—viññāṇa (Nose—giving rise to both moral and immoral Consciousness);

Jivhā—viññāṇa (Tongue—giving rise to both moral and immoral Consciousness);

Kāya—viññāṇa (Body—giving rise to both moral and immoral Consciousness);

These five pairs are also referred to as **Dvipañca-viññāṇa**.

Now, of these 10 (i.e. 5 moral and 5 immoral resultant (**Vipaka**) Consciousness (**Citta**), only the two states of Bodily-Consciousness (**Kāya-viññāṇa**) are accompanied by *pain* on the immoral (**Akusala**) side, and *pleasure* on the moral (**Kusala**) side; the

other 8 resultants (**Vipākas**) are accompanied by indifference. Why is this so? Why do pain and pleasure accompany only the 2 bodily states of Consciousness? This is because the Sense-objects impinging on the sensitive-corporeality (**pasāda**) of the Eye, Ear, Nose, Tongue, to produce pleasant or unpleasant states of Consciousness, are very weak, and make no impression. Such contact is compared to cotton striking upon cotton. In the case of the two states of bodily Consciousness where pain and pleasure are produced, contact is compared to cotton being kept on an anvil and struck by a hammer, where the hammer itself penetrates the cotton and contacts the anvil too. That is because the solid element is predominant in the body, whereas in the other states of Consciousness, the solid element is negligible.

The 3 Ahetuka Kriyā Cittas
or
The 3 Causeless Inoperative States of
Consciousness

We now come to the 3 states of Causeless (**Ahetuka**) Consciousness called **Kriyā**, viz. –

(16) Pañcadvārāvajjana

(i.e. ‘Advertence’ of mind towards the object through the 5 Sense doors or 5 Sense-Avenues):

Upekkhāsaṅgatam Pañcadvārāvajjana

In English, Five-Sense-door Adverting
Consciousness accompanied by indifference.

What now are **Pañcadvārāvajjana cittas**?

These are states of Consciousness that arise, as we see, through the 5 Sense-doors or 5 Sense-Avenues, such as the Eye = **Cakkhu**; Ear = **Sota**; Tongue = **Jivhā**; Nose = **Ghāna**; Body = **Kāya**. These 5 Sense-doors or Sense-Avenues are always open and constantly receive objects, stimuli (i.e. **Ārammanā**) which are ready to enter through them. But since these states of Consciousness that arise as objects enter through the Sense-doors or Sense-Avenues, do not produce resultants (**Vipāka**) as in the previous 15 cases, they are called **Kriyā**, meaning thereby that they are functional or inoperative. These **Kriyā Cittas** are actually the 1st stage of Consciousness or Awareness when the mind becomes aware or conscious of sense-object that enters the Sense-Avenue before Consciousness can reach the stage of clinging to the object or being repulsed by it. It is the subsequent clinging to or repulsion from the object that creates **Kamma**. This 1st stage of Consciousness has only just arisen! Roots (**hētu**) can, of course, arise later, if the process of thinking develops and grasps the object or is repulsed by it, as the case may be. But at this stage, Consciousness is still merely functional (**Kriyā**). The function of **Pañcadvārāvajjana Cittas**,

therefore, is merely to ‘receive’ the object at the ‘Sense-door’ or ‘Sense-Avenue’, much like the opening of a ‘door’, or a Gate-keeper ready with open gate for one or the other of the five sense-objects to enter through either the Eye (**Cakkhu**), Ear (**Sota**), Nose (**Ghāna**), Tongue (**Jivhā**), or, Body (**Kāya**).

And, this type of Consciousness is experienced both by Saints (**Ariya-puggalas**), and Worldlings (**Puthujjanas**).

(17) **Manodvārāvajjana cittāni**

(i.e. ‘Advertence’ of mind towards the object through the Mind-door or Mind-avenue).

Now, what really is a **Manodvārāvajjana citta**? A **Manodvārāvajjana citta** is that moment of Consciousness or awareness that turns the mind towards a mental object. Mental objects are actually ideas that arise in our mind from time to time depending on our experiences of the past. Where for instance, an idea follows from a preceding idea that arose within the mind, the idea that follows the preceding idea is a **Manodvārāvajjana citta**. Let us consider this matter further. There lie, as we know, in our Sub-consciousness mind (**Bhavaṅgasota**) the impressions of events that occurred through our 5 Sense-organs previously. Now, from among them, one or other of these events, or the memory of one or the

other of these events, comes up to the surface from time to time, and there arises in our mind an idea. That first stage of Consciousness that arises in our minds, depending on what lies below, within the life-continuum or Sub-consciousness (**Bhavaṅgasota**), is what we say, is a **Manodvārāvajjana citta**.

In still more simple language, we have, as you know, many a time seen, heard, smelt, tasted and touched various objects previously. Now, the memories of these 5 different kinds of sense-objects that we have experienced in the past through our sense-organs lie dormant within our sub-conscious mind or life-continuum (**Bhavaṅgasota**). And, an idea may arise in our minds as result of our remembering one of these 5 different kinds of objects we have experienced in the past, and which now impinges itself on the life-continuum (**Bhavaṅgasota**) The first stage of Consciousness that does so, is what we say is the **Manodvārāvajjana citta**, because it arises from within.

Manodvārāvajjana cittas, therefore, arise from WITHIN, from internal stimuli. (**Mano** means Mind). **Pañcadvārāvajjana cittas**, on the other hand, are states of Consciousness that arise, dependent on external stimuli, –from OUTSIDE objects!

As we said then, these **Manodvārāvajjana**

cittas are states of Consciousness experienced by the Mind-Avenue, and not through the 5 Sense-Avenues, as in (16) above, –actually dependent on memories of past good and bad actions we have performed on earlier occasions. For the memory of these past actions lies dormant at the bottom, as it were, of the life-continuum (**Bhavaṅgasota**), much like sediments at the bottom of a river that keeps flowing and the sediments (i.e. these memories) which also flow with the water, the life-continuum (**Bhavaṅgasota**), come to the surface from time to time due to various circumstances arising, and float on top of the water, so to speak, giving rise to ideas, to Consciousness (**Cittas**). These ideas that arise in this manner are **Manodvārāvajjana cittas**, because they arise through the Mind-Avenue only. This type of Consciousness, is experienced as we also said earlier by both Saints (**Ariya-puggalas**) and worldlings (**Puthujjanas**).

These two types of Consciousness (i.e. **Pañcadvārāvajjana** and **Manodvārāvajjana**), viz., the first time of Awareness or Consciousness that arises through the 5 Sense-doors or 5 Sense-Avenues, and the Mind-Avenue, as the case may be, are the only two moments of inoperative Consciousness (**Kriyā**) experienced by both **Ariya-puggalas** (i.e. by **Arahats, Anāgamis, Sakadāgāmis, Sotāpannas**), and by Worldlings (**Puthujjanas**) too.

These two states of ‘Receptive Consciousness’ (**Sampaticchana cittas**), viz., No. 6 on the unwholesome (**Akusala**) side, and No. 13 on the wholesome (**Kusala**) side, viz. –

- (6) **Upekkhāsaṅhagataṁ Sampaticchana-cittam** (Immoral); and
- (13) **Upekkhāsaṅhagataṁ Sampaticchana-cittam** (Moral),

arising through the 5 Sense-Avenues (**Pañcadvārāvajjana**), and in the Mind-Avenue (**Manodvārāvajjana**), are also regarded as Mind-element (**Mano-dhātu**). All other states of Consciousness are regarded as Mindconscious-element (**Mano-viññāna-dhātu**).

- (18) **Sōmanassasaṅhagataṁ Hasituppādacittam** or
i.e. Smile-producing Consciousness, accompanied by pleasure.

This, type of Consciousness is experienced, as stated above, ONLY by Buddhas and Arahats. These states of Consciousness are associated with 12 mental factors (i.e. **cetasikas**), –the 12th mental factor being Joy (i.e. **Pīti**). Joy (i.e. **Pīti**) is also accentuated here. For example, an Arahant sees a **Peta** (i.e. a suffering ghost being), and he thinks, ‘How

fortunate I am, —I have escaped re-birth in such a state'. He is happy!

Now, all these 18 Causeless states of Consciousness (**Ahetuka Cittas**) arise spontaneously by themselves; that is to say, with no roots (**hetu**). The 18th **Kriyā Citta** arises ONLY in Buddhas and Arahats: it does not arise in worldlings (**Puthujjanas**). This type of consciousness does not arise even for **Sotāpannas**, **Sakadāgāmis**, or even **Anāgāmis**.

We may then sum up all this by saying that: —

(1) The 15 good and bad Uncaused (**Ahetuka**) states of Consciousness, are the resultants (i.e. **Vipāka**) of past acts (good and evil), which even Buddhas have to face;

(2) **Pañcadvārāvajjana** and **Manodvārāvajjana Cittas** are inoperative (**Kriyā**) states of Consciousness; that is to say, they just arise. They are actually the first stage of Consciousness, first thought really, experienced through the five Sense-Avenues and the Mind-Avenue, by both Arahats and worldlings (**Puthujjanas**);

(3) The **Hasituppāda**, or, Smile-producing Consciousness is only experienced by Buddhas and Arahats.

CHAPTER 4

Kāmasobhana-Cittas or 'Beautiful' states of Consciousness experienced in the Sensuous Planes

Now, we come to the 'Beautiful' states of Consciousness (i.e. Kāmasobhana-Cittas) experienced in the sensuous planes of existence (i.e. the Kāmāvacara loka). Excluding the unwholesome states of Consciousness, otherwise called ugly, immoral or evil (Akusala cittas) and the Causeless states of Consciousness (Ahetuka Cittas), the rest, –all the other states of Consciousness are called 'beautiful' (i.e. Sobhana). Now, there are 59 such beautiful states of Consciousness which the Wise divide into 91. Of these, 24 are experienced in the sensuous planes of existence (Kāmāvacara loka) and are called Kāmasobhana-Cittas.

THE EIGHT TYPES OF MORAL (KUSALA) CONSCIOUSNESS EXPERIENCED IN SENSUOUS WORLDS

1. Somanassa-sahagatam,
ñānasampayuttam, asaṅkhārikam

Or, in English, state of Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, combined with knowledge.

**2. Somanassa-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, state of Consciousness arising prompted or induced accompanied by pleasure, combined with knowledge.

**3. Somanassa-sahagatam,
ñānavippayuttam, asaṅkhārikam**

Or, in English, state of Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, uncombined with knowledge.

**4. Somanassa-sahagatam,
ñānavippayuttam, sasaṅkhārikam**

Or, in English, state of Consciousness arising prompted or induced accompanied by pleasure, uncombined with knowledge.

**5. Upekkhā-sahagatam,
ñānasampayuttam, asaṅkhārikam**

Or, in English, state of Consciousness arising unprompted or un-induce (automatic), accompanied by pleasure, combined with knowledge.

**6. Upekkhā-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, state of Consciousness arising prompted or induced accompanied by indifference, combined with knowledge.

**7. Upekkhā-sahagatam, ñānavippayuttam,
asaṅkhārikam**

Or, in English, state of Consciousness arising unprompted or un-induced (automatic), accompanied by indifference, uncombined with knowledge.

**8. Upekkhā-sahagatam, ñānavippayuttam,
sasaṅkhārikam**

Or, in English, state of Consciousness arising prompted or induced accompanied by indifference, uncombined with knowledge.

**THE EIGHT TYPES OF RESULTANT
(VIPAKA) CONSCIOUSNESS
EXPERIENCED IN SENSUOUS WORLDS**

**9. Somanassa-sahagatam,
ñānasampayuttam, asaṅkhārikam**

Or, in English, Resultant Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, combined with knowledge.

**10. Somanassa-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, Resultant Consciousness arising prompted or induced, accompanied by pleasure, combined with knowledge.

**11. Somanassa-sahagatam,
ñānavippayuttam, asaṅkhārikam**

Or, in English, Resultant Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, uncombined with knowledge.

**12. Somanassa-sahagatam,
ñānavippayuttam, sasaṅkhārikam**

Or, in English, Resultant Consciousness, arising prompted or induced accompanied by pleasure, uncombined with knowledge.

**13. Upekkhā-sahagatam,
ñānasampayuttam, asaṅkhārikam**

Or, in English, Resultant Consciousness, arising unprompted or un-induced (automatic), accompanied by indifference, combined with knowledge.

**14. Upekkhā-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, Resultant Consciousness, arising prompted or induced accompanied by indifference, combined with knowledge.

**15. Upekkhā-sahagatam, ñānavippayuttam,
asaṅkhārikam**

Or, in English, Resultant Consciousness, arising unprompted or un-induced (automatic), accompanied by indifference, uncombined with knowledge.

**16. Upekkhā-sahagatam, ñānavippayuttam,
sasaṅkhārikam**

Or, in English Resultant Consciousness, prompted or induced accompanied by indifference, uncombined with knowledge.

**THE EIGHT TYPES OF INOPERATIVE
(KRIYĀ) CONSCIOUSNESS EXPERIENCED
IN SENSUOUS WORLDS**

**17. Somanassa-sahagatam,
ñānasampayuttam, asaṅkhārikam**

Or, in English, Inoperative Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, combined with knowledge.

**18. Somanassa-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, Inoperative Consciousness arising prompted or induced, accompanied by pleasure, combined with knowledge.

**19. Somanassa-sahagatam,
ñānavippayuttam, asaṅkhārikam**

Or, in English, Inoperative Consciousness arising unprompted or un-induced (automatic), accompanied by pleasure, uncombined with knowledge.

**20. Somanassa-sahagatam,
ñānavippayuttam, sasaṅkhārikam**

Or, in English, Inoperative Consciousness, arising prompted or induced accompanied by pleasure, uncombined with knowledge.

**21. Upekkhā-sahagatam,
ñānasampayuttam, asaṅkhārikam**

Or, in English, Inoperative Consciousness, arising unprompted or un-induced (automatic), accompanied by indifference, combined with knowledge.

**22. Upekkhā-sahagatam,
ñānasampayuttam, sasaṅkhārikam**

Or, in English, Inoperative Consciousness, arising prompted or induced, accompanied by indifference, combined with knowledge.

**23. Upekkhā-sahagatam, ñānavippayuttam,
asaṅkhārikam**

Or, in English, Inoperative Consciousness, arising unprompted or un-induced (automatic), accompanied by indifference, uncombined with knowledge.

24. Upekkhā-sahagatam, ñānavippayuttam, sasankhārikam

Or, in English, Inoperative Consciousness, arising prompted or induced, accompanied by indifference, uncombined with knowledge.

These 24 states of Consciousness (i.e. **Cittas**) are called **Sobhana Cittas**, also because they produce, bring forth, good effects, good results or good fruits, and are associated with wholesome roots (**hetu**), such as **Alobha**, **Adosa**, and **Amoha** – some with 3 good roots (**Ñāñ-Sampayutta**, i.e. with knowledge), and some with 2 good roots (**Ñāña-vippayutta**, i.e. without knowledge).

Now, of these 24 ‘Beautiful’ states of Consciousness (**Sobhana Cittas**), 8 are Moral (**Kusala**), as we see; another 8 are Resultants (**Vipāka**); and, the third set of 8 are called Inoperative (**Kriyā**). Inoperative (**Kriyā**) means that they will produce no effects, bring forth no fruits or resultants: they just end there; no **vipāka**, in other words.

Now, as we said earlier, there are 19 morally ‘Beautiful’ mental factors (i.e. **sobhana cetasikas**) that are common to every one of these 24 ‘Beautiful’ states of Consciousness. In other words, we find these 19 morally ‘beautiful’ mental factors (i.e. **sobhana cetasikas**) present in every one of these 24 morally

beautiful states of Consciousness (**Kāma Sobhana Cittas**) experienced in the Sensuous planes of existence (i.e. **Kāma-loka**).

Now, while these 19 ‘beautiful’ mental factors (**Sobhana Cetasikas**) are found associated in the 24 ‘beautiful’ states of Consciousness experienced in the sensuous planes of existence (**Kāma-loka**), these 19 beautiful mental factors (**sobhana cetasikas**) are also associated in Consciousness experienced in the Form-planes (i.e. **Rūpāvacara cittas**); and, also in Consciousness experienced in the Formless-planes (i.e. **Arūpāvacara Cittas**). These 15 **Rūpāvacara cittas** and the 12 **Arūpāvacara cittas**, we might incidentally mention, are called **Mahaggata cittas**. **Mahaggata** literally means ‘grown great’ –that is, developed, become supernormal. These 19 ‘beautiful’ mental factors (i.e. **sobhana cetasikas**) are also associated in the Supramundane state of Consciousness (i.e. the 8 **Lokuttara cittas**). This means that these 19 ‘beautiful’ mental factors (i.e. **sobhana cetasikas**) are found also in Consciousness experienced on the 4 Paths (i.e. **Magga**) and the 4 Fruits (i.e. **Phala**), making a total in all of 59 ‘beautiful’ states of Consciousness, (or, 59 **Sobhana cittas**). These 59 ‘beautiful’ states of Consciousness, as we then see, are made up of 24 **Kāmāvacara cittas**, the 15 **Rūpāvacara cittas**, the 12 **Arūpāvacara cittas** and the 8 **Lokuttara cittas**. In other words, the 19

‘beautiful’ mental factors (i.e. **sobhana cetasikas**) are common to all 59 morally ‘beautiful’ states of Consciousness (**Sobhana cittas**). It will be useful to note here that these 19 ‘beautiful’ mental factors are not associated with the 12 immoral (**Akusala**) states of Consciousness (**Cittas**). Actually, these ‘beautiful’ mental factors (**Sobhana cetasikas**) do not associate with all 30 unwholesome and Causeless states of Consciousness (i.e. **Akusala** and 18 **Ahetuka** states of Consciousness).

Now, among the ‘beautiful’ mental factors (**Sobhana Cetasikas**), there are 3 called the Abstinences (i.e. **Virati**). These are: -

1. Right Speech, that is abstaining from Wrong Speech (**Sammā-Vācā**);
2. Right Action, and that is, abstaining from Wrong Action (**Sammā-Kammanta**);
3. Right Livelihood, that is, abstaining from Wrong means of earning a livelihood (**Sammā-Ājīva**).

These 3 Abstinences (**Virati**) must associate with the 8 Supramundane states of Consciousness (**Lokuttara – cittas Magga and Phala**, Path and Fruits). But, of the 24 **Kāmāvacara Cittas** experienced in the

Sensuous planes of existence, these **Virati** *may* or *may not* associate with the 8 Moral (**Kusala**) states of Consciousness (**Cittas**). However, when they do associate in these, they do so separately or singly, and not together. For instance, if there is Right Speech (**Sammā Vācā**), there is no Right Action (**Sammā Kammanta**), associated with such states of Consciousness; if there is Right Action (**Sammā Kammanta**), there is no Right Speech (**Sammā Vācā**) there, etc. The 3 Abstinences (**Virati**), do not associate with the 8 Inoperative (**Kriyā**) states of Consciousness. Incidentally, we might mention here that **karuṇā** (i.e. Pity or Compassion) and **Muditā** (i.e. Appreciation or Altruistic Joy), which are also called **Appamaññā** and are also ‘beautiful’ mental factors (**Sobhana cetasikas**) do not associate in Inoperative (**Kriyā**) states of Consciousness, though, however, in the Sensuous plane Resultant states of Consciousness (**Kāmāvacara Vipāka cittas**), all 5 **Sobhana cetasikas** (i.e. 3 **Virati** and 2 **Appamaññā**) do NOT associate.

These 3 Abstinences (**Virati**) also do not associate with the Moral (**Kusala**) states of Consciousness that arise in us when we are listening to a Sermon, for instance; or, again, when we show reverence or pay homage, do obeisance to the Triple Gem, for there is no ‘action’ still in these. There should be occasion for the exercise of Right Speech (**Sammā**

Vācā), Right Action (**Sammā Kammanta**) or Right Livelihood (**Sammā Ajīva**), for any one of these to be associated in Consciousness. However, when we take the Five Precepts, promising to refrain from evil deeds and evil speech (**Kāya-Vācā**), then, the **Virati** are associated in such states of Consciousness that arise at that time, but then too, they associate only singly, separately, one at a time in their respective states of Consciousness, for here in the repetition of the Precepts is a deliberate vow or intention expressed, to abstain from certain types of evil. *Note, therefore, the distinction.* That is why we made a distinction and said that in all the 8 Supramundane states of Consciousness (**Lokuttara cittas**), both Path (**Magga**) and Fruits (**Phala**), all the 3 Abstinences (**Virati**) are found associated, but that in the Consciousness experienced in the sensuous planes of existence (**Kāmāvacara cittas**), these Abstinences (**Virati**) may or may not associate.

We may sum up all this and say, that the 3 Abstinences (i.e. **Virati**) do not associate in the following 73 states of Consciousness: -

- 12 Immoral (**Akusala**);
- 18 Causeless (**Ahetuka**);
- 08 Sensuous plane Resultants (**Kāmāvacara Vipākā**);

08 Sensuous plane Inoperative (**Kriyā**) state of Consciousness;

27 **Mahagata cittas** (i.e. 15 **Rūpāvacara** and 12 **Arūpāvacara**).

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Mahaggata Cittas are developed or experienced only by a person with a pure mind. In other words, one must be pure in thought, word and deed, to develop **Mahaggata** states of Consciousness, for the function of **Mahaggata** Consciousness is to purify both body and speech. However, in the **Mahaggata** states of Consciousness experienced in Form (**Rūpa**) and Formless (**Arūpa**) worlds, there is no occasion for the exercising of the 3 **Virati**, for these states of Consciousness can arise only after one has already become pure in thought, word and deed. Accordingly, they do not associate in these states of Consciousness.

The 3 Abstinences (i.e. **Virati**), therefore, associate only in 16 states of Consciousness (i.e. the 8 **Kāmāvacara Kusala cittas** and 8 Supramundane) (4 **Magga** and 4 **Phala**, for one is beyond this mundane world).

We come next to the two Illimitables (**Appamaññā**). These are: -

Karuṇā (i.e. Compassion),
Muditā (i.e. Altruistic Joy or Appreciation).

Here, we are actually faced with two of the 4 **Brahma-Vihāras**. And, these two (i.e. **Karuṇā** and **Muditā**) associate in the 8 **Kāmāvacara Kusala cittas**. They also associate in the 8 **Kāmāvacara Kriyā cittas**. They do not, however, associate in the **Kāmāvacara Vipāka cittas**. Now, when they associate in the **Kāmāvacara Kusala cittas**, they do so separately, and not together, because they perform different functions. **Karuṇā**, for instance, is to sympathise with those in difficulty; **Muditā** is to rejoice in other's prosperity.

In all Form-plane states of Consciousness (**Rūpāvacara cittas**) such as the Moral (**Kusala**), Resultant (**Vipāka**), and Inoperative (**Kriyā**) states of Consciousness, the 2 Illimitables (i.e. **Karuṇā** and **Muditā**) associate. But, they associate in these only in the 1st, 2nd, 3rd and 4th Trances (**Jhānas**); they do not associate in the Moral (**Kusala**), Resultant (**Vipāka**) and Inoperative (**Kriyā**) of the 5th Trance (**Jhāna**). In other words, **Karuṇā** and **Muditā** associate only in 12 of the 15 **Rūpāvacara** or Form-plane states of Consciousness. Thus, as we see, in these 28 states of Consciousness (i.e. 8 **Kāmāvacara Kusala**, 8 **Kāmāvacara Kriyā**, and 12 **Rūpāvacara cittas**) (i.e. of 1st, 2nd, 3rd and 4th **Jhānas**), **Karuṇā**

and **Muditā** may or may not associate. And, when they do, that too, is separately, singly, and not together.

These Illimitables (**Karuṇā** and **Muditā**) do not also associate in the 30 **Asobhana Cittas** (i.e. the 12 **Akusala** and 18 Causeless (**Ahetuka**) states of Consciousness). They also do not associate, as we said, in the 8 **Kāmāvacara Vipāka cittas** (i.e. Sensuous plane Resultant states of Consciousness). They also do not associate in the 3 **Pañcamad-jhāna cittas** (i.e. 3 **Kusala, vipāka, kriyā** states of Consciousness of the 5th trance (**jhāna**), and also in the 12 **Arūpāvacara cittas**) (i.e. 12 states of Consciousness experienced in Formless worlds).

They do not associate in Consciousness of the Formless worlds (**Arūpāvacara**), because there is no idea of ‘form’ in those worlds. They also do not associate in the Supramundane states of Consciousness (**Lokuttara cittas**), both Path (**Magga**) and Fruits (**Phala**). All this means that the two Illimitables (i.e. **Karuṇā** and **Muditā**) do not associate in 61 states of Consciousness in all. They associate only in 28 states of Consciousness. And, finally why are **Karuṇā** and **Muditā** called ‘Illimitables’? They are called ‘Illimitables’ because their Compassion (**Karuṇā**) and Appreciation (**Muditā**) is boundless, has no limit, is without limit!

Let us conclude this Chapter with a brief note on the two categories of mental factors called **Aniyata-yogī** and **Niyata-yogī**. Now, as we see, certain mental factors (**cetasikas**) associate in some states of Consciousness, and do not in others. That is because there are two categories of mental factors, called, as we said, **Aniyata-yogī** and **Niyata-yogī**. Firstly, those mental factors (**cetasikas**) which may or may not associate in states of consciousness are called **Aniyata-yogī**; those that must definitely associate in a state of Consciousness are called **Niyata-yogī**. There are eleven (11) mental factors (**cetasikas**) which may or may not associate in a state of Consciousness (**Aniyata-yogī**). These are: -

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1. **Issā** (Jealousy),
2. **Macchariya** (Selfishness),
3. **Kukkucca** (Worry, Remorse),
4. **Sammā-Vācā** (Right Speech),
5. **Sammā Kammanta** (Right Action),
6. **Sammā-Ājīva** (Right Livelihood),
7. **Karunā** (Compassion),
8. **Muditā** (Apreciation)

which 8 above occur separately, and never together, owing to which fact, they are also called **Nā-Nā-Yogī**; and

9. **Māna** (Conceit, or that ‘inordinate’ feeling),
10. **Thīna** (Sloth)
11. **Middha** (Torpor),

(*Mana* occurs at times only. Therefore, it is called **Kadāci-yogī**.

Thīna-Middha occur together. Therefore, they are called **Sahā-yogī**, which means, occurring together, as twins; and, not separately; that is not **Nā-Nā-yogī**.

However, as **Thīna-Middha** occur at times only, they are called **Kadāci-yogī**.

The remaining 41 mental factors (**Cetasikas**) are called **Niyata-yogī**, which means that they associate definitely in their respective states of Consciousness.

We might note here also that the **cetasikas** called **Paññā** (translated variously as Reason, Knowledge and Wisdom) associates in all states of Consciousness which are accompanied by Knowledge or Wisdom. For example, as in the pair of spontaneously arising, automatic (**Asaṅkhārika**) states of Consciousness, and in the pair of induced (**Sasaṅkhārika**) states of Consciousness. In these state of Consciousness (**Cittas**), 34 factors (**cetasikas**) are associated, **Paññā** being one of them.



CHAPTER 5

CONSCIOUSNESS EXPERIENCED IN THE FORM WORLDS (RŪPĀVACARA), FORMLESS WORLDS (ARŪPĀVACARA) AND SUPRAMUNDANE (LOKUTTARA).

We come now to the states of Consciousness experienced in the Form-worlds (i.e. **Rūpāvacara-cittāni**), the states of Consciousness experienced in the Formless-worlds (**Arūpāvacara-cittāni**), and, the Supramundane states of Consciousness (**Lokuttara cittāni**). These are:

15 STATE OF CONSCIOUSNESS EXPERIENCED IN FORM PLANES (RŪPĀVACARA)

Five States of Moral (**Kusala**) Consciousness

1. **Vitakka-Vicāra-Piti Sukh 'ekaggatā-sahitam Pathamajjhāna-Kusalacittam**

Or, in English, Consciousness of the 1st Trance together with initial application, sustained application, joy, happiness and one pointedness.

2. **Vicā-Pīti-Sukh 'ekaggatā-sahitam Dutiyajjhāna-Kusalacittam,**

Or, in English, Consciousness of the 2nd Trance together with sustained application, joy, happiness and one-pointedness.

**3. Pīti-Sukh'ekaggatā-sahitam
Tatiyajjhāna-Kusalacittam,**

Or, in English, Consciousness of the 3rd Trance together with joy, happiness and one-pointedness.

**4. Sukh'ekaggatā-sahitam
Catutthajjhāna-Kusalacittam,**

Or, in English, Consciousness of the 4th Trance together with happiness and one-pointedness.

**5. Upekkh'Ekaggatā-sahitam
Pañcamajjhāna-Kusalacittam,**

Or, in English, Consciousness of the 5th Trance together with equanimity and one-pointedness.

Five States of Resultant (Vipāka) Consciousness

**1. Vitakka-Vicāra-Pīti Sukh'ekaggatā-
sahitam Pañthamajjhāna Vipākacittam,**

Or, in English, Resultant Consciousness of the 1st Trance together with initial application, sustained application, joy, happiness and one-pointedness.

**2. Vicāra-Pīti-Sukh 'ekaggatā-sahitam
Dutiyajjhāna-Vipākacittam,**

Or, in English, Resultant Consciousness of the 2nd Trance together with sustained application, joy, happiness and one-pointedness.

**3. Pīti-Sukh 'ekaggatā-sahitam
Tatiyajjhāna-Vipākacittam,**

Or, in English, Resultant Consciousness of the 3rd Trance together with joy, happiness and one-pointedness.

**4. Sukh 'ekaggatā-sahitam
Catutthajjhāna-Vipākacittam,**

Or, in English, Resultant Consciousness of the 4th Trance together with happiness and one-pointedness.

**5. Upekkh 'Ekaggatā-sahitam
Pañcamajjhāna-Vipākacittam,**

Or, in English, Resultant Consciousness of the 5th Trance together with equanimity and one-pointedness.

Five States of Inoperative (Kriyā) Consciousness

**1. Vitakka-Vicāra-Pīti Sukh 'ekaggatā-
sahitam Pathamajjhāna-Kriyācittam,**

Or, in English, Inoperative Consciousness of the 1st

Trance together with initial application, sustained application, joy, happiness and one-pointedness.

**2. Vicāra-Pīti-Sukh 'ekaggatā-sahitam
Dutiyajjhāna-Kriyācittam,**

Or, in English, Inoperative Consciousness of the 2nd Trance together with sustained application, joy, happiness and one-pointedness.

**3. Pīti-Sukh 'ekaggatā-sahitam
Tatiyajjhāna-Kriyācittam,**

Or, in English, Inoperative Consciousness of the 3rd Trance together with joy, happiness and one-pointedness.

**4. Sukh 'ekaggatā-sahitam
Catutthajjhāna-Kriyācittam,**

Or, in English, Inoperative Consciousness of the 4th Trance together with happiness and one-pointedness.

**5. Upekkh 'Ekaggatā-sahitam
Pañcamajjhāna-Kriyācittam**

Or, in English, Inoperative Consciousness of the 5th Trance together with equanimity and one-pointedness.

(Summary)

Form-Sphere consciousness, as we thus see, is fivefold, according to different Trances. There are,

therefore, fifteen such states of Consciousness experienced, five being Moral (**Kusala**), five Resultant (**Vipāka**) and 5 Inoperative (**Kriyā**).

THE 12 ARŪPĀVACARA CITTAS OR 12 STATES OF CONSCIOUSNESS EXPERIENCED IN THE FORMLESS SPHERES

Four States of Moral (Kusala) Consciousness

1. **Ākāsañcāyatana kusalacittam**,
Or, in English, Moral Consciousness while dwelling on the plane of ‘Infinity of Space’.

2. **Viññānañcāyatana kusalacittam**,
Or, in English, Moral Consciousness while dwelling on the plane of ‘Infinity of Consciousness’.

3. **Ākiñcaññāyatana kusalacittam**,
Or, in English, Moral Consciousness while dwelling on the plane of ‘Nothingness’.

4. **N‘ eva saññān ’āsa
ññāyatana kusalacittam**,
Or, in English, Moral Consciousness wherein there is ‘Neither Perception nor Non-Perception’.

Four States of Resultant (Vipāka) Consciousness

5. Ākāsānañcāyatanavipākacittam,

Or, in English, resultant Consciousness while dwelling on the plane of ‘Infinity of Space’.

6. Viññānañcāyatanavipākacittam,

Or, in English, Resultant Consciousness while dwelling on the plane of ‘Infinity of Consciousness’.

7. Ākiñcaññāyatanavipākacittam,

Or, in English, Resultant Consciousness while dwelling on the plane of ‘Nothingness’.

8. N‘evasaññānāsaññāyatanavipākacittam,

Or, in English, Resultant Consciousness wherein there is ‘Neither Perception nor Non-Perception’.

Four States of Inoperative (Kriyā) Consciousness

9. Ākāsānañcāyatanañkriyācittam,

Or, in English, Inoperative Consciousness while dwelling on the plane of ‘Infinity of Space’.

10. Viññānañcayatanakriyācittam,

Or, in English, Inoperative Consciousness while dwelling on the plane of ‘Infinity of Consciousness’.

11. Ākiñcaññāyatanaṅkriyācittam,
Or, in English, Inoperative Consciousness while dwelling on the plane of ‘Nothingness’.

12. N‘ evasaññānāsaññāyatanaṅkriyācittam,
Or, in English, Inoperative Consciousness wherein there is ‘Neither Perception nor Non-Perception’.

(Summary)

Formless-Sphere Consciousness, as we thus see, is fourfold, differing according to different objects. There are, therefore, twelve states of Consciousness experienced according to Moral (**Kusala**), Resultant (**Vipāka**) and Inoperative (**kriyā**) types.

THE EIGHT SUPRAMUNDANE (LOKUTTARA) STATES OF CONSCIOUSNESS

Four States of Moral (**Kusala**) Consciousness

1. Sotāpattiṅaggacittam,
Or, in English, **Sotāpatti** Path-Consciousness, or, First-stage of Buddhist Sainthood.

2. Sakadāgāmīṅaggacittam,
Or, in English, **Sakadāgāmi** Path-Consciousness, or Second-stage of Buddhist Sainthood.

3. Anāgāmimaggacittam,

Or, in English **Anāgāmi** Path-Consciousness, or Third-stage of Buddhist Sainthood.

4. Arahattamaggacittam,

Or, in English **Arahatta** Path-Consciousness, or Fourth-stage of Buddhist Sainthood.

**Four States of Resultant (Vipāka)
Consciousness**

5. Sotāpattiphalacittam,

Or, in English, **Sotāpatti** Fruit-Consciousness, or the Fruit of the First-stage of Buddhist Sainthood.

6. Sakadāgāmiphalacittam,

Or, in English **Sakadāgāmi** Fruit-Consciousness, or the Fruit of the Second-stage of Buddhist Sainthood.

7. Anāgāmiphalacittam,

Or, in English **Anāgāmi** Fruit-Consciousness, or the Fruit of the Third-stage of Buddhist Sainthood.

8. Arahattaphalacittam,

Or, in English **Arahatta** Fruit-Consciousness, or the Fruit of the Fourth-stage of Buddhist Sainthood.

(This is the Final Goal).

(Summary)

As there are four Paths to Sainthood, there are also Four Fruits. Accordingly, the states of Supramundane Consciousness experienced are Eightfold, i.e. four Moral and four Fruits.

It would be of interest to note here that the mental factors (**Cetasikas**) called **Karunā** and **Muditā** do not associate in Supramundane states of Consciousness (**Lokuttara cittas**). This is because there is no ‘concept’ of a ‘being’, such as a person who is rich or poor, high or low, etc. In Supramundane states of Consciousness. As there is no ‘concept’ of a ‘being’, therefore, there is also no need for **Karunā** or **Muditā**, for these are mental factors (*cetasikas*) exercised only in respect of ‘beings’. In **Lokuttara Cittas**, that is to say, in Supramundane states of Consciousness, **Nibbāna** is the object (**Ārammanā**). And, **Paññā** (i.e. Reason, Knowledge, Wisdom) is the predominant mental factor (**Cetasika**) in these states of Consciousness, whereas in all other worldly (*lokiya*) states of consciousness, a ‘being’ is the object; hence, **Cetanā** is the predominant mental factor in all such states of Consciousness. As of interest here, we might also mention that Supramundane states of Consciousness (**Lokuttara cittas**) are composed of the following mental factors (**Cetasikas**): –

13 (7 ‘Universals’ and 6 ‘Particulars’),

19 ‘Beautiful’ (**Sobhana**),

03 ‘Abstinences’ (**Virati**)

01 Paññā (i.e. reason, knowledge, or wisdom).

36

In any **Lokuttara** state of Consciousness (i.e. **cittas**),
the maximum number of mental factors (**Cetasikas**)
in 36, as above.



CHAPTER 6

A General Summary of Some Points Worth Remembering

What has been said in foregoing Chapters may be summarized as follows: -

- (1) The **Abhidhamma Piṭaka** can be summed up in four words, **Citta, Cetasika, Rūpa, Nibbāna**.
- (2) The so-called ‘being’ or **Satta** is made up of Mind and Matter — **Nāma-Rūpa**.
- (3) **Nāma-Rūpa** is made up of 5 skhandas or groups called **Rūpa** (matter), **Vedanā** (feeling), **Saññā** (perception), **Saṅkhāra** (mental factors), and **Viññāna** (Consciousness).
- (4) There are 89 states of Consciousness (i.e. **Cittas**) experienced in sentient worlds. These the Wise reckon as 121.
- (5) The ‘nucleus’ of a process of Consciousness (**Citta**) is made up of 7 ‘Universal’, – **Sabba-citta-sādhārana**.
- (6) There are also 6 ‘Particulars’ (**Pakinnaka**).

(7) The 6 ‘Particulars’ (**Pakinnaka**) are like ‘lawyers’: they can take any side. If they associate with immoral (**akusala**) mental factors (**cetasikas**), they themselves become unwholesome; if they associate with ‘beautiful’ (**sobhana**) mental factors they themselves become wholesome, much depending on the company they keep.

(8) States of Consciousness (i.e. **Cittas**) are usually associated with one or more of the 6 roots (**hetu**), viz. Greed (**Lobha**), Hatred or Illwill (**Dosa**), Delusion (**Moha**), Generosity (**Alobha**), Amity (**Adosa**) and Knowledge (**Amoha**).

(9) There are 12 unwholesome (**akusala**) states of Consciousness (**Cittas**).

(10) There are 14 immoral (**akusala**) mental factors (**cetasikas**), which associate in ugly, or unwholesome (**akusala**) states of Consciousness (**Cittas**).

(11) When the 14 immoral (**akusala**) mental factors (**cetasikas**) associate with the 7 ‘Universals’ and 6 ‘Particulars’ (**Pakinnaka**), unwholesome (**akusala**) states of Consciousness (**Cittas**) arise.

(12) The 14 unwholesome (**akusala**) mental factors (**cetasikas**) associate only in the 12 immoral

or unwholesome (**akusala**) states of Consciousness (**Cittas**).

(13) The following 4 mental factors (**cetasikas**) are common to all unwholesome states of Consciousness: –

1. Dullness (**Moha**),
2. Impudence (**Ahirika**),
3. Recklessness of Consequences (**Anottapa**),
4. Remorse or Worry (**Uddhacca**).

(14) Of the 12 unwholesome (**akusala**) states of Consciousness:

- 8 are rooted in Greed (**Lobha**),
- 2 are rooted in Hatred (**Dosa**),
- 2 are rooted in Delusion (**Moha**).

(15) Delusion, also called Dullness (**Moha**), can arise alone as a root (**hetu**).

(16) Greed (**Lobha**), and Hatred (**Dosa**), must arise associated with Delusion (**Moha**).

(17) In all, the Moral (**kusala**), Resultant (**vipāka**) and Inoperative (**Kriyā**) types of Consciousness experienced in the Sensuous planes of existence (i.e. **Kāmāvacara-loka**) associated with roots (**hetu**) which differ in various ways, according to feeling knowledge and inducement, are 24.

(18) 19 ‘beautiful’ (**sobhana**) mental factors (**cetasikas**) are common to all ‘beautiful’ (**sobhana**) states of Consciousness (**Cittas**).

(19) There are 3 Abstinences (**Virati**), viz. –

Right Speech (**Sammā-Vācā**),
Right Action (**Sammā-Kammanta**),
Right Livelihood (**Sammā-Ājīva**).

(20) There are 2 Illimitables (**Appamaññā**), viz.

Pity (**Karuṇā**),
Appreciation (**Muditā**).

(21) Reason, Knowledge or Wisdom (i.e. **Paññā**) is also a **cetasika** thus there are 25 ‘beautiful’ (**sobhana**) mental factors in all.

(22) When the 25 ‘beautiful’ mental factors associate with the 7 ‘Universals’ and 6 ‘Particulars’ (**Pakinnaka**), wholesome states of Consciousness (**kusala cittas**) arise.

(23) The 19 ‘beautiful’ (**sobhana**) mental factors (**cetasikas**) must associate in all ‘beautiful’ (**sobhana**) states of Consciousness if necessary, with one or other of the other 6 ‘beautiful’ (**sobhana**) mental factors. In other words, without the association of the 19 ‘beautiful’ (**sobhana**) mental factors, no wholesome (**kusala**) state of consciousness (**citta**) can arise.

(24) The highest number of mental factors (**cetasikas**) that associate in any mundane (**lokiya**) state of Consciousness (**citta**), is 35, viz, –

13 (i.e. 7 ‘Universals’ and 6 ‘Particulars’),

19 **Sobhana cetasikas**,

01 **Paññā**,

01 **Appamaññā (Muditā or Karuṇā)**

01 Virati (i.e. either Right Speech, Right Action,
35 or Right Livelihood)

(25) The highest number of mental factors (**cetasikas**) that can associate in any Supramundane (**Lokuttara**) state of Consciousness (**Citta**), is 36, viz. –

13 (i.e. 7 ‘Universals’ and 6 ‘Particular’),

19 **Sobhana cetasikas**,

03 **Virati**,

01 Paññā (i.e. Wisdom).

36

The maximum number of mental factors (**cetasikas**) that can associate in any state of Consciousness (i.e. **citta**), is 36, as above.

(26) Volition (**Cetanā**) is the predominant mental factor (**cetasika**) in a mundane (**lokiya**) state of Consciousness (**Citta**).

(27) Wisdom (**Paññā**) is the predominant mental factor (**cetasika**) in a Supramundane state of Consciousness (**Lokuttara Citta**).

(28) Supramundane (**Lokuttara**) states of Consciousness (**cittas**) do not create **kamma**. They are **Kiriya** or **Kriya** (i.e. Inoperative).

(29) There are 18 Causeless (**Ahetuka**) states of Consciousness.

(30) The 8 Inoperative states of Consciousness (**Kriya Cittas**) experienced in the sensuous of existence (**Kāmāvacara loka**) bring no future resultants (**Vipaka**), because they arise only in Buddhas and Arahats. That is because Wisdom (i.e. **Paññā**) is the predominant mental factor when Arahats exercise their minds, whereas when other beings exercise their minds, Volition (i.e. **Cetanā**) is the predominant mental factor in the process of thinking.

(31) In Sensuous planes of existence (**Kāmāvacara-loka**), 54 states of Consciousness (**cittas**) are experienced, viz. –

23 Resultant (**Vipāka**) Cittas.

20 Moral (**Kusala**) and Immoral (**Akusala**) Cittas,
(i.e. 8 + 12).

11 Inoperative (**Kriyā**) Cittas.

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(32) There are 23 Resultants (**Vipāka Cittas**),
viz. —

07 Immoral (**Akusala**) Causeless (**Ahetuka**)
Resultants (**Vipākas**) which are the products
of the 12 unwholesome states of Consciousness
(12 **Akusala Cittas**).

08 Moral (**Kusala**) Causeless (**Ahetuka**)
Resultants (**Vipākas**) which are really the
resultants of the weaker good acts we do from
time to time.

08 Moral (**Kusala**) with roots (**Sa-hetuka**)
Resultants (**Vipākas**) which are effects of the
stronger of the good acts we perform.

—
23

(33) Thus, the **kāmāvacara Kusala Cittas**
produce resultant (**Vipākas**), which are associated
both with roots (**Sa-hetuka**), and also devoid of roots
(**Ahetuka**).

(34) Unwholesome states of Consciousness (**Akusala Cittas**) produce resultants (**Vipākas**), which are devoid of roots (**Ahetuka**). In other words, all Resultants (**Vipākas**) that are unwholesome (**Akusala**) are Causeless (**Ahetuka**).

(35) Causeless Moral Resultant (**Ahetuka-kusala-vipākas**) accompanied by indifference, give rise to birth on the human plane as congenitally blind, deaf, etc., and, also as **Vinipāta** spirits (a type of deities who attend upon the gods).

(36) Causeless Immoral Resultants (**Ahetuka-akusala-vipākas**) give rise to birth in Animal world, and other states of Woe (i.e. **Apāyas**).

(37) The 12 unwholesome states of Consciousness (**Akusala Cittas**) produce their effects, which as we said earlier, even **Arahats** and we worldlings (**Putthujjanas**) must reap, through the 7 Causeless Immoral Resultants (7 **Ahetuka Akusala Vipāka Cittas**).

(38) The 8 Causeless Moral Resultants (8 **Ahetuka Kusala Vipāka Cittas**) are effects of the weaker of the good acts we perform from time to time. All beings, whether Saints (i.e. **Āriyapuggalas**) or worldlings (**Putthujjanas**) experience these.

(39) The 8 **Kāmāvacara (Kusala) Vipāka** states of Consciousness are the resultants of the stronger of the good acts we all perform from time to time.

(40) Thus, as we see, the Moral (**Kusala**) and Immoral (**Akusala**) states of Consciousness are 20 in number, viz. –

08 **Kāmāvacara-Kusala-cittas**

12 **Akusala-cittas**

20

(41) The Inoperative states of Consciousness (**Kriyā Cittas**) are 11 in number, viz. –

03 **Ahetuka-Kriyā**

08 **Kusaila (Kriyā)**, these being 8 of the 24

11 **Kāmāvacara-cittas**.

(42) States of Consciousness (**Cittas**) experienced in Sensuous planes of existence (**Kāmāvacara loka**), are 54 in number, viz. –

23 (7 Ahetuka Akusala Vipāka, 8 Ahetuka Kusala Vipāka and 8 Kāmāvacara Kusala Vipākas)

20 (i.e. 12 Akusala and 8 Moral) (**Kusala**)

11 **Kriyā** (i.e. 8 Kāmāvacara Kriyā, plus 3

54 Ahetuka Kriyā).

(43) The 54 states of Consciousness enumerated above could be reckoned in another way too, viz. –

24 Kāmāvacara sobhana cittas

12 Akusala cittas

18 Ahetuka cittas

54

(44) HETUKA:

There are states of Consciousness (i.e. **Cittas**) called **Sa-hetuka**: **Sa-hetuka** means associated with roots as their Cause. These are opposed to the Causeless (**Ahetuka**) states of Consciousness, which arise devoid of roots. Now, of the 24 states of Consciousness experienced in Sensuous planes of existence (i.e. the **Kāmāvacara Sobhana Cittas**), 12 are associated with 2 good (**Kusala**) roots (**hetu**) viz. –Generosity (**Alobha**) and Loving Kindness or Amity (**Adosa**). And, 12 states of Consciousness are associated with 3 good (**Kusala**) roots (**hetu**), viz. – Generosity (**Alobha**), loving Kindness or Amity (**Adosa**), and Knowledge, Reason or Wisdom (**Amoha**). States of Consciousness (i.e. **Cittas**) that arise associated with all three good roots are also called **Ti-hetuka**. In other words, where a state of Consciousness arises accompanied with Knowledge or Wisdom (i.e. **Paññā**), that states of Consciousness (**Citta**) will be associated with all three good roots

(**hetu**). Where in a state of Consciousness (i.e. **Citta**) there is no Knowledge or Wisdom, that is to say, where there is even a shade of Ignorance (**Avijjā**) that state of Consciousness will be associated only with 2 roots (**hetu**).

(45) There are 59 **Sa-hetuka cittas**, or state of Consciousness associated with roots as their cause, viz. -

Kāmāvacara (Sensuous planes)	24
Rūpāvacara (Form planes)	15
Ārūpāvacara (Formless planes)	12
Lokuttara (Supramundane)	<u>08</u>
	59

(46) These 59 states of Consciousness (**Cittas**) become 91 when the 8 Supramundane states of Consciousness (**Lokuttara cittas**) are reckoned in the light of each of the 5 Trances (**Jhānas**), i.e. **Kusala-Rūpa-Jhānas**, for 8×5 , will produce 40 Supramundane states of Consciousness or 40 **Lokuttara Cittas**. The 91 states of Consciousness then are: -

Kāmāvacara (Sensuous planes)	24
Rūpāvacara (Form planes)	15
Ārūpāvacara (Formless planes)	12
Lokuttara (Supramundane)	<u>40</u>
	91

These 91 states of Consciousness are **Sa-hetuka**; that is to say they arise associated with roots; or again, they arise rooted in one or the other of the six roots.

(47) There are 89 states of Consciousness (i.e. **Cittas**) we said at the very beginning. Now, these are made up as follows: —

Kāmāvacara (Sensuous planes)	24
Rūpāvacara (Form planes)	15
Ārūpāvacara (Formless planes)	12
Lokuttara (Supramundane)	08
Akusala (Immoral)	12
Ahetuka (Causeless)	<u>18</u>
	89

(48) The Wise, we also said, reckon these 89 states of Consciousness as 121. This is done by reckoning the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) in the light of the 5 Trances (**Jhānas**), i.e. **Kusala-Rūpa-Jhānas**. We then get 40 Supramundane states of Consciousness (**Lokuttara Cittas**) instead of the earlier 8. Our reckoning will then read: —

Kāmāvacara (Sensuous planes)	24
Rūpāvacara (Form planes)	15
Ārūpāvacara (Formless planes)	12
Lokuttara (Supramundane 8 x 5)	40
Akusala (i.e. Immoral)	12
Ahetuka (Causeless)	<u>18</u>
	121

(49) (**Jhāna**) i.e. Trance:

A brief note on Trance (**Jhāna**) would be useful. What is the meaning of the word **Jhāna**? To adapt one's mind to the object of Meditation, and to investigate that object with Mindfulness and thoughtfulness is **Jhāna**. **Jhāna** is also ecstasy or trance. There are also two aspects to this, viz. –

(1) to bring one's mind to one-pointedness (**Samādhi**) gradually, from the one-pointedness of mind (**Samādhi**) of the 1st trance (**Jhāna**) to the one-pointedness of mind (**Samādhi**) of the 5th trance (**jhāna**); and, in viewing an object through these five stages, each stage being more refined than the one preceding it, to eliminate one by one in such successive stages, the **Jhāna** factors of **Vitakka**, **Vicāra**, **Pīti**, **Sukha**, leaving the **yogi** in the end of the 5th **Jhāna** with **Ekaggatā** (i.e. One-pointedness) and **Upekkhā** (i.e. Equanimity). The benefit of **Ekaggatā** (i.e. One-pointedness of mind), especially in the 5th **Jhāna** is **Upekkhā** (i.e. Equanimity). Hence, there is perfect tranquility in the 5th **Jhāna**. In the earlier 4 **Jhānas** **Upekkhā** (i.e. Equanimity) is present but in a latent form.

In **Jhāna**, one has got rid, eliminated, for the duration of the **Jhāna**, **Kāma-rāga** (i.e. Sensual lust, Sensuality), and one is in the realm of powerful gods.

If death occurs to one who is in trance, rebirth will be among one of the several **Brahma**-realms (i.e. god planes), depending on the stage of **Jhāna** attained.

(2) to view everything in the light of the 3 characteristics that govern the Universe, viz. **Anicca** (i.e. Transiency), **Dukkha** (i.e. the unsatisfactory nature of all things), and **Anattā** (i.e. the substancelessness of all things), with the ultimate aim or object (**Ārammaṇa**) of such contemplation being **Nibbāṇa**.

Incidentally, we might mention here that the mental factor **Vitakka** adapts the mind to the object in the process of Meditation (**Bhāvanā**). The mind that is so adapted is then introduced round the object, going round as it were: this is the function of **Vicāra**. **Pīti** is the interest that the mind feels in the object observed. **Sukha** is the happiness that the mind experiences in the object itself. And, finally, **Ekaggatā** brings about tranquility of mind, and there is **Upekkhā** (i.e. Equanimity), owing to which, as we said, one experiences the type of happiness that is away from the bliss of the Sensuous planes (**Kāmāvacara loka**).

The **Pañca-Nīvarana** or 5 Hindrances to mental concentration, are subdued in the states of **Jhāna** by their corresponding mental factors (**Cetasikas**):

Sloth and Torpor (**Thīna-Middha**) for instance, are subdued by **Vitakka** or Initial Application; Doubts (**Vicikicchā**) are subdued by **Vicāra** or Discursive thinking; Ill-will (**Vyāpāda**) is subdued by **Piti** or Interest; Worry and Restlessness (**Uddhacca, Kukkucca**) are subdued by **Sukha**, or Joy and Happiness. Sensual-Desire (**Kāmacchanda**) is subdued by One-pointedness or Concentration (**Ekaggatā**).

In the state of **Jhāna** (i.e. Trance), a thought-process runs as follows: –

Manodvāravājjana, Parikamma, Upacāra, Anulōma, Gotrabhū:

At the stage of **Gotrabhū**, Consciousness ceases to be Sensuous (i.e. **Kāmāvacara**), as Attainment-Concentration (**Appanā-Samādhi**) arises immediately, and one's mind is directed towards the Form-planes (**Rūpavācara loka**), the abode of powerful **Brahma-gods**.

The 4 impulsive-moments immediately before one enters a trance (i.e. **jhāna**) are:

1. the preparatory-stage (**Parikamma-Samādhi**);
2. the Approach-stage (**Upacāra-Samādhi**);

3. the Adaptation or Neighbourhood-concentration-stage (**Anulōma**);
4. the Maturity-moment (**Gotrabhū**).

Gotrabhū is immediately followed by Attainment-Concentration (i.e. **Appaṇā-Samādhi**).

Samādhi means the firm fixing of the mind on to a single object. ‘Concentration’, in other words. ‘One-pointedness of mind (**cittassekaggatā**)’, Brother Visakha, this is called Concentration (i.e. **Samādhi**),’ says the Buddha (M. 44). **Appaṇā-Samādhi** also means Concentration or **Jhāna**; that is to say, the Maturity-moment (**Gotrabhū**) has been reached. In the stage of **Appaṇā-Samādhi**, the mind is associated with the mental factors (**Cetasikas**), **Vitakka**, **Vicāra**, **Pīti**, **Sukha**, **Ekaggatā**. In other words, the 5 mental factors. **Vitakka**, **Vicāra**, **Pīti**, **Sukha**, **Ekaggatā** are associated in Consciousness of the **Appaṇā-Samādhi** stage, and this stage is technically known as **Jhāna**.

Furthermore, it should be noted that:

In the 2nd Trance (**Jhāna**), **Vitakka** is eliminated;
 In the 3rd Trance (**Jhāna**), **Vicāra** is eliminated;
 In the 4th Trance (**Jhāna**), **Pīti** is eliminated;
 In the 5th Trance (**Jhāna**), **Sukha** is eliminated;

All that remains in the 5th Jhāna are the two Jhāna factors, viz. –

- (1) **Ekaggatā** (i.e. One-pointedness of Mind); and
- (2) **Upekkhā** (i.e. Equanimity or Tranquility of Mind).

In worldlings (**Puthujjanas**) Jhāna-Consciousness means the arising of a **Kusala-Citta** (i.e. wholesome state of Consciousness).

In Arahats, Jhāna-Consciousness means the arising of a **Kriyā-Citta** (i.e. an Inoperative state of Consciousness).

(50) Among the **Sobhana-Cetasikas** we do not get **Upekkhā**. Why is that so? That is because we get tranquility or Equanimity (**Upekkhā**) in **Tatramajjhattatā** which is one of the 19 ‘beautiful’ (i.e. **Sobhana**) mental factors (**Cetasikas**).

(51) We do not also get **Mettā** (i.e. Loving Kindness) among the 19 ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**). Why is that so? That is because **Mettā** (i.e. Loving-Kindness) is reflected in **Adōsa** (i.e. Amity), which is one of the 19 ‘beautiful’ mental factors.

(52) A Process of Consciousness and the Javana-Stage

A thought-process or a state of Consciousness (**Citta**) runs for 17 thought-moments (**Cittakkhanas**). These 17 thought-moments (**Cittakkhanas**) have 3 stages of each. These are:

1. **Uppāda** (i.e. arising),
2. **Thiti** (i.e. the summit, the crest of the wave as it were),
3. **Bhangā** (i.e. dissolving or waning-moment).

Therefore, each full thought-process or state of Consciousness (**Citta**) has 51 (17×3) shorter thought-moments. Strictly-speaking we live only from thought-moment to thought-moment; that is to say, from **Cittakkhana** to **Cittakkhana**.

Now, each state of Consciousness (i.e. **Citta**) is divided, let us say, into two parts, viz. –

- (1) the **Upapatti-bhava** (Passive side of existence),
- (2) the **Kamma-bhava** (Active side of existence)

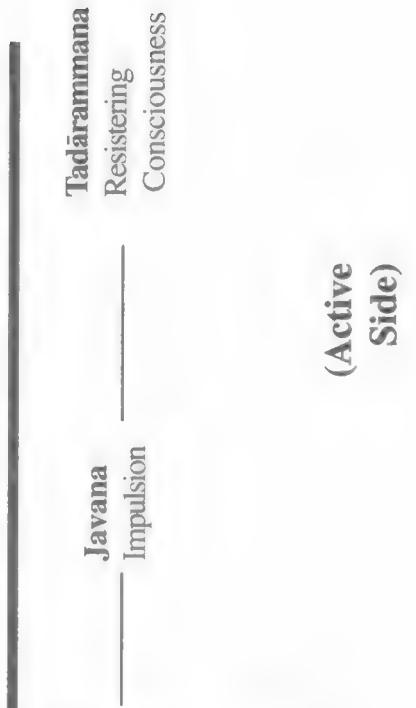
Kamma is created in the Active Side (**Kamma-bhava**). And, this creation of fresh **Kamma** takes

place during the **Javana**-process which runs for 7 thought-moments (or, 7 **Cittakkhanas**). ‘Free-will’, so-called comes in here; that is to say, ‘freewill’ is exercised during the **Javana**-process that occurs in the **Kamma-bhava** side of a process of Consciousness (**Citta**). Therefore, we create fresh **Kamma** at every moment of our conscious existence.



THOUGHT PROCESS (Citta-Vithi) - According to Abhidhamma when an object is presented to the mind through one of the five doors a thought-process runs as follows:-

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17



Votthapana

Determining Consciousness

Santirana

Investigating Consciousness

Sampaticchana

Receiving Consciousness

Pañca - Viññana

Sense Consciousness

Pañca-Dvārāvajjana

Sense-door Consciousness

Bhavangupaccheda

Arrest Bhavanga

Bhavanga Calana

Vibrating Bhavanga

Atīta Bhavanga

Past Bhavanga

Diagramm 1

Now, in a process of Consciousness, which, as we said, runs for 17 thought-moments, (**Cittakkhaṇas**), the **Javana**-process runs from 9-15 of the 17 **Cittakkhaṇas** that constitute a full process of Consciousness (**Citta**).

(1) And, if, for instance, an Act is performed on the 1st of these 7 thought-moments, i.e. on the 9th, then, the reaction, if any, that is to say, the Resultant (**Vipāka**), is felt in this birth (life) itself. **Ditṭhadhamma-vedanīya-kamma**, it is called. This is the weakest **kamma**-moment in this 7-linked **Javana** and that is why its effect is felt, if at all, in this life-time itself. It has not sufficient '*momentum*' to extend beyond this life-time.

(2) If an Act is performed on the 7th or 15th thought-moment of the **Javana**-process, the re-action, if any; that is to say, the Resultant (**Vipāka**, will be felt in the next or subsequent birth. **Upapajja-vedanīya-kamma**, it is called. It is the next weakest in this 7-linked process and has enough force to operate in the next birth.

(3) If an Act is performed on any of the intermediary thought-moments of the 7-linked **Javana**-process (i.e. from 10 to 14), the reaction (**Vipāka**), if any, will be felt at sometime from the next or subsequent birth until **Nibbāna** is attained. **Āparāpariya-vedanīya-kamma**, it is called.

N.B. — (A) If the effects of (1) and (2), that is to say, the effects of the actions done on the 1st and 7th thought-moments of the **Javana**-process (i.e. on 9th or 15th), are not experienced at their respective times, then the resultants (**Vipākas**) of those Actions become **Ahosī**; that is to say, they virtually become cancelled.

(B) Where **Javana** occurs in inoperative (**Kriyā**) states of Consciousness (**Cittas**) that arise in **Arhats**, the future Passive side of life (**Upapatti bhava**) is not determined.

(53) **Iddhi** (i.e. Psychic Powers):

To possess Psychic Powers or to be able to work psychic Wonders, one must first attain to the stage called **Abhiññā Javana** of the 5th Trance (**Jhāna**). The 5th **Jhāna** is the basis of Supernormal Power. Buddhists, however, do not lay stress on the ability of one to work psychic wonders (**Iddhi**).

(54) **Bhavaṅga** (i.e. Life-continuum):

When the mind is undisturbed by sense-stimuli (external or internal), it is said to be in a state of **Bhavaṅga**. **Bhavaṅga** (i.e. the life-continuum) keeps flowing on as long as there is no interruption from sense-stimuli; that is to say, when the mind is

undisturbed by objects from outside, and from ideas from within, it is said to be in a state of **Bhavaṅga**. **Bhavaṅga** is the very necessary basis of our existence.

(55) **Nibbāṇa:**

Attaining **Nibbāṇa**, in ordinary parlance, may mean the realization (**Pativedha**) of even the first stage of Buddhist Saint-hood (**Sotāpanṇa**). If, therefore, *Arahatship* is intended when the word **Nibbāṇa** is contemplated, and not merely any lower stage, specific mention must be made that it is the stage of *Arahatship* that has been attained.

NIBBĀNA, the Unconditioned, is the Summum Bonum of Buddhism.

The Summum Bonum of Buddhism (i.e. **Nibbāṇa**) can also be attained by the direct **Vipassanā-Bhāvāṇa** method of Meditation (which is really a more direct approach for those more mature in **Sansāra**), and not necessarily by first attaining the **Jhāna** stages of the **Samatha** method of Meditation (**Bhāvāṇa**). However, those who attain **Nibbāṇa** through direct-**Vipassanā** must first attain to at least the lower-**Samādhi** (i.e. **Upacāra Samādhi**) which is the Approach-stage-' to concentration on the three characteristics of the Universe, viz., **Anicca**, **Dukkha** and **Anattā**.

(56) Of interest here, we might also add that mental contemplation on (1) **Mettā** (Loving-Kindness), **Karunā** (Pity) and **Muditā** (Appreciation) lead only as far as the 3rd **Jhāna**-stage. These are merely **Brahma-vihāras**, the abode of powerful **Brahma**-deities. **Upekkhā** is associated in the 4th **Jhāna**, which is also at times referred to as the 5th **Jhāna**. Also, in the states of **Jhāna**, **Mettā** and **Karunā** occur separately. This is because they are two separate **Brahma-vihāras**.

(57) **Saṅkhārā:**

It would be interesting to ask ourselves also why **Vedanā** (i.e. feeling), and **Saññā** (i.e. Perception), are separated and all other fifty **cetasikas** collectively called **Saṅkhārā**.

Vedanā is separated from the rest because it is associated with **Subha** (i.e. what is pleasant), for were we not to regard this world and the things in it, as pleasant, we would not care to be here, to exist. Our very existence here is because we consider being here as pleasant. Were it not so, we would not be here!

Saññā is Perception. That is to say, we think that what we see, what we perceive, is pleasant, and not only so, but that whatever we see, is: -

- (a) **Nicca** (i.e. permanent);
- (b) **Sukha** (i.e. pleasant of wholesome);
- (c) **Attā** (i.e. has substance);
- (d) **Subha** (i.e. agreeable, happy).

We (i.e. worldlings) see everything in this light; in the light of these four. We do not see them in the light of their opposites, viz. **Anicca** (as transient); as **Dukkha** (as unsatisfactory); as **Anattā** (as without substance); and as **Asubha** (as loathsome).

That actually was the prevalent belief at the time of the advent of the Buddha, viz., that everything is **Nicca** permanent; **Sukha**, pleasant; **Attā**, with ego or substance; and **Subha**, agreeable. Naturally, then, men clung to life (**Bhava-tanhā**), and when they could not find happiness here, they sought it beyond the grave, in another sentient world, a heaven, for instance. And, **Bhava-tanhā**, as we know, is one of the four **Āsavas**, which we must rid ourselves of, if we are to ever attain **Nibbāna**, for Craving (**tanhā**) in any form, human or divine, is still Craving and leads eventually to misery.

The Buddha was the first to point out to mankind that everything was **Anicca**, transient, and not **Nicca**; that everything is **Dukkha**, unsatisfactory, miserable, and not **Sukha**; that everything is **Anattā**,

without ego or substance, and not **Attā**; that everything is **Asubha**, loathsome, and not **Subha**.

And, so we find **Vedanā**, feeling; and **Saññā**, Perception separated, for associated as these are with feelings (pleasant feelings) and Perception (which make the less-discerning imagine that what they see is **Nicca**, **Sukha**, **Attā** and **Subha**), the process of Becoming (i.e. **Bhava**) are kept going.

I should like to conclude this Chapter with a few words on how a ‘being’, a **Satta**, comes into existence. Now, how really does a ‘being’, a **Satta**, come into existence, or because of what does a ‘being’, a **Satta**, made up of Mind and Body, **Nāma-Rūpa**, come into existence? A ‘being’ or **Satta**, comes into existence because of five causes that were present in the past. These are: -

1. Ignorance (**Avijjā**),
2. Craving (**Tanhā**),
3. Clinging (**Upādāna**),
4. Actions (**Kamma**),
5. Physical food (**Āhāra**).

These five, having been present in the past, the present ‘being’ or **Satta**, has now come into existence. And, so long as those five causes are not got rid of, not eliminated, there will arise in the future too, another

being, another **Satta**, also made up of Mind and Body **Nāma-Rūpa**. That really is how the processes of life and Becoming (**Bhavo**), are kept going from birth to birth, or from **bhava** to **bhava**; or, put in another way, from existence to existence.

It is the realization of this fundamental Truth that led the Buddha, too, like all His illustrious predecessors, to show men once again, how Birth is the Cause of Sorrow, and how through a cessation of Ignorance (*Avijjā*), the so-called ‘being’ or **Satta**, ceases to arise, does not arise again, and how only **Nibbāna** remains. **Nibbāna** is not annihilation, nor is **Nibbāna** existence in some nebulous heavenly state in the hereafter. It is a state that we all, through trial and error through countless aeons of time, have ourselves to realize some day. When pressed for a reply as to what this Unformed, Unborn, Uncreated might be, the Buddha Himself said: ‘I have no theories; I have gone beyond theory’. In the words of Sir Edwin Arnold: -

If any teach **Nibbāna** is to cease,
 Say unto such they lie;
If any teach **Nibbāna** is to live,
 Say unto such they err.

CHAPTER 7

Rūpa (i.e. Matter)

We shall now study briefly the material qualitites of the so called 'being', the **Satta**, or, let us say, the Man.

According to the teachings of the Buddha, Rūpa or Matter, in its most primitive form consists only of 8 physical constituents of phenomena, and is known as the 'pure eightfold group' (**Suddhaṭṭhaka-kalāpa**). These are made up of the four Underived (no **Upādāya**) elements that are always found in the Corporeality-group or the physical side of the 'being' or **Satta**. No-**Upādāya** means that they are not derived from anything: they are the basic elements, the raw material, so to speak. These are: -

(1) Solid (Paṭhavi),	Elements, basic raw material.
(2) Fluid (Āpo),	
(3) Heat (Tejō),	
(4) Motion (Vāyo).	

Their derivatives are: -

(5) Colour (Vanṇa),
(6) Smell (Gandha),
(7) Taste (Rasa),
(8) Nutriment (Ojā).

These eight physical constituents comprise the so-called ‘dead-matter’. The simplest form of living matter, the so-called, ‘9-fold Vitality group’ (**Jīvitānavaka-kalāpa**), is formed by the addition of Vitality (i.e. **Jīvita**). The ‘10-fold Optical group’ (**Cakkhudasaka-kalāpa**) is formed by the further addition of the visual organ. And, in a similar way, the various other corporeal groups.

We mentioned **Jīvita** or **Jīvitindriya** (i.e. Life or ‘Vitality’). This may be either physical (**rūpa-jīvitindriya**) or mental (**Nāma-Jīvitindriya**). Now, **Nāma-Jīvitindriya** is one of the 7 ‘Universal’ mental factors (**Sabba citta Sādhārana**), among which are also **Cetanā** (i.e. Volition), **Phassa** (i.e. Contact, or sensorial, or mental ‘Impression’), and so on, which are inseparably associated with all states of Consciousness (i.e. **Citta**). This incidentally means that even in the foetus at the time of conception that is to say, when the **Paṭisandhi-Citta** (re-linking Consciousness) has arisen, there are **cetasikas** associated in the state of **Bhavaṅga** (i.e. the life-continuum) that follows immediately afterwards. For where there is life, or for life to exist, there must also be **Nāma-Jīvitindriya**, and where there is **Nāma-Jīvitindriya** (which is one of the 7 ‘Universals’), there must also be present the other ‘Universals’, for these ‘Universals’ are inseparably associated in all forms of Consciousness. Of course, these mental factors

(**cetasikas**) will be present in the **Bhavaṅgasota** (i.e. life-continuum), only in a latent form, much in the manner that no fruits are visible on a tree that is just beginning to shoot out; indeed, no fruits are found even hidden within such a tree. But, there still lies within such a tree the capacity, the potentiality (the **satti**), that will produce fruits eventually. In a similar manner, the potentiality of the mental factors (**cetasikas**) lie in the **Bhavaṅgasota** (i.e. life-continuum), ready, waiting to spring up as occasion arises.

Now, the **Abhidhamma** teaches that there are 21 **rūpa-kalāpas**. **Rūpa** means ‘form’, or matter, and ‘**kalāpa**’ means a ‘bundle’ or a ‘group’, –an atom, for instance. Of these 21 **rūpa-kalāpas**, some are produced by **Kamma** (i.e. Volition); some by **Citta** (i.e. Mind); some by **Utu** (i.e. heat and cold; in other words temperature); and, some by **Āhāra** (i.e. food), viz. –

09 ‘groups’ by Action (**Kamma**), i.e. **Kammaja-rūpa**;

06 ‘groups’ by Mind (**Citta**), i.e. **Citta-ja-rūpa**;

04 ‘groups’ by Heat and cold, temperature (**Utu**),
i.e. **Utuja-rūpa**;

02 ‘groups’ by Physical food (**Āhāra**),
i.e. **Āhāra-ja-rūpa**.

Coming back to the so-called ‘being’ or **Satta**, as we said earlier, the ‘being’ or **Satta**, has a physical side too; that is to say, the ‘being’ is composed of a material side. His material side is called **Rūpa**. And, on analysis, we find that the word **Rūpa** connotes both fundamental units of matter and material changes in its ‘structure’. These changes according to the **Abhidhamma**, produce 28 species of matter which constitutes the normal physical side of the man. These, the holy books describe in verse, thus: –

Bhūtappasādavisayā *These 18 are produced
Bhāvo hadayamiccapi* *by Kamma-Kammaja-
Jīvitādhārarūpehi* *rūpa or Upādiṇṇarupa,
Attīharasa-vidham tathā* *they are called.*

Parichedoca viññatti *These are Anupādiṇṇa-
Vikāro lakkhaṇantica* *rūpa, that is to say, forms
Anipphaññā dasa ceti* *of matter that are un-
Attīharasavidham bhave* *derived.*

We shall now deal with these one by one:

Bhūta refers to the four material qualitites of matter, the **Mahābhūtas**, namely, (1) **Paṭhavi** (i.e. the Solid-element), more popularly, though not correctly, called the ‘Earth-element’, because the

quality of hardness is predominant in Earth. It is cognizable through sensations that arise through pressure, touch, cold, heat, pain, etc. (2) **Āpo** (i.e. Cohesion), is the next, and is more popularly, though not correctly, referred to as the ‘Water-element’, because the element of Cohesion is predominant in liquid. (3) **Tejo** (i.e. Heat, temperature), is the next, and is more popularly, though not correctly, referred to as the ‘Fire-element’, as the element of heat is predominant in fire. (4) **Vāyo** (i.e. Motion), is the fourth, and is more popularly referred to as the ‘Wind-element’, as motion is predominant in Wind. These are also called ‘**Dhātu**’, that is, ‘elements’, because they constitute the ultimate of a whole. These 4 physical elements are absolutely necessary as a foundation for all corporeality.

Pasāda (rūpa) relatees to the sensitive organ of the Eye (**Cakkhu**); Ear (**Sota**); Nose (**Ghāna**); Tongue (**Jivhā**); and, Body (**Kāya**).

Visaya refers to the **Gocara-rūpa**: that is, the food (**Āhāra**) for the five sense-organs: the sense-stimuli, in other words, such as the visible objects; sound or audible objects; odours or olfactive objects, smells in other words; gustative objects or objects that produce taste; and body-impressions, without which the sense-organs would be starved, gradually fade away and eventually die.

Bhāva refers to the individual characteristics of male and female, both the external and internal features that assist one to recognize the sex of the being and not merely the sex organs. For instance, the effeminate qualities in a woman which assist in distinguishing her, even at a distance from a male, a man. We notice this quality of femininity even in a hair of a woman!

Hadaya is the heart which, as the Commentators say, is the physical base of mental life, though the Buddha Himself did not localize the seat of Consciousness as such. The Patthana passage clearly says, ‘...that material thing based on which mind-element and mind-consciousness-element are functioning (**yam rūpam nissāya manodhātu ca manoviññāṇa-dhātu ca vattanti, tam rūpam**).

Jīvita is the life-principle, Vitality, or, the characteristics of life, such for example, as the tendency for a piece of lizard's tail that has just been cut off, broken, separated from the main body, to 'jump-about'; or, again, the 'jumping-about' for a while of a body of a chicken that is separated from the head, cut from the neck. That 'jumping-about' of the separated portions is the principle of life referred to here.

Āhāra is the nutritive element.

This brings us to 18 of the 28 species of matters, which are produced directly by **Kamma** (i.e. **Kammaja-rūpa**).

Then comes **Pariccheda**, which means Space (**Ākāsa**), for, as we know, objects must occupy space; they cannot exist without occupying some portion of space.

Kāya-viññati and **Vaci-viññatti**, are the ‘intimating elements’; that is to say, expressions of body (**Kāya**) and speech (**Vaci**), which convey ideas. **Vaci**, incidentally, plays a dual role here, both through the Mind (i.e. **Citta**), and through Sound (i.e. **Sadda**).

Vikāra comes next. **Vikāra** pin-points, as it were, certain features of the body which strike one as being ‘light’, ‘soft’, or ‘flexible’; such, for example, as the hair on the body or head which is light; the body or mouth which is soft; and, the tongue which we might say, is flexible.

Lakkhana refers to the four characteristics of the body known as Growth (**Upacaya**); Maintenance or Continuity (**Santati**); Decay (**Jarāta**); and, passing away, impermanence (**Aniccatā**).

We come finally to **Anipphañña**, which means really that the last mentioned ten species of matter are

not born one from the other, but that all the minor differences or changes they speak of, are found in the 18 species of form (**rūpa**) produced by **Kamma** (i.e. **Kammaja-rūpa**), that make up the corporeal group or physical body of the ‘being’, or **Satta**.

Briefly, then, these are the 28 species of matter (i.e. the 28 **Rūpas**), that are woven together into the fabric of a normal healthy human being. In the blind, the dumb, and certain others, all 28 **Rūpas** are not found.

Truly-speaking, there are only 4 ‘elements’, viz. **Pathavi Āpo, Tejo, Vāyo**. But these mix in various proportions and give rise to 24 secondary phenomena: the 24 together with the main 4, give us the 28 species of matter, referred to earlier, that constitute the physical side of the normal, healthy, human being. Even so, there is no ‘being’, as such. We use the term ‘being’ or **Satta**, merely as a convention of speech, and we are not to understand that there is a ‘being’, residing somewhere within all these phenomena.

We can do no better than conclude this Chapter by making still more clear what we mean by the 4 ‘Elements’. Explaining the 4 ‘Elements’ in **Majjhima Nikāya** 10, the Buddha says: ‘Just, O monks, as a skilled butcher or butcher’s apprentice, after having slaughtered a cow and divided it into separate

portions, should sit down at the junction of four highroads: just so does the disciple contemplate this body with regard to the elements'. And, Buddhagosa in the **Visuddhimagga** (*The Path of purity*), making this clear in language that is characteristics of this great Commentator on the **Dhamma**, says: 'To the butcher, who rears the cow, brings it to the slaughterhouse, ties it, puts it there, slaughters it, or looks at the slaughtered and dead cow, the idea "cow" does not disappear as long as he has not yet cut the body open and taken to pieces. As soon, however, as he sits down, after having cut it open and taken to pieces, the idea "cow" disappears to him, and the idea of "meat" arises. And, not does he think: "A cow do I sell", or "A cow do they buy". Just so, when the monk formerly was still an ignorant worldling, layman or a homeless one, the ideas "Living being" or "Man", or "individual" had not yet disappeared as long as he had not taken this body, whatever position or direction it had, to pieces and analysed it piece by piece. As soon, however, as he analysed this body into its elements, the idea "Living Being" disappeared to him, and his mind became established in the contemplation of the elements'.

Now, to get to any place, as we know, there must be a road, a Path. To accomplish anything there must also be a theory. And, all this briefly is the theory of the Buddha's teaching, based on which, as we said

at the beginning, a philosophy or ethical system has been evolved showing how, by following a certain line of reasoning, we may come one day progressively to a state called **Nibbāna**, where there will be freedom from the stress and distress of this contemporary world, whence we need never emerge again. This theory of the Buddha's teaching is called **Pariyatti**.

When we have understood the theory (**Pariyatti**), that is to say, accepted it in our minds as a reasonable mode of transforming this Consciousness to the Supramundane (**Lokuttara**) state of **Nibbāna**, only then would we think seriously of the practice (**Patipatti**), at which stage really begins our long trek towards the Path that would eventually set us *free*. For, by practicing relentlessly the various Virtues (**Pāramitās**, ten of them), we shall one day, in the end, attain to the realization (**Paṭivedha**) of all that we have learned before. When that realization (**Paṭivedha**) comes, it would be our most Glorious Hour, for the Glorious Deed would then, indeed, have been done,
—**Kataṁ Karanīyan.**

The Practice (**Patipatti**) now remains to be done!



CHAPTER 8

ANALYSIS (SAMPAYOGA) AND SYNTHESIS (SAṄGAHA)

Analysis (**Sampayoga**) is the resolution of a compound object, whether of the senses or the intellect into its constituent elements or component parts; a consideration of anything in its separate parts and their relation to each other. When applied to a state of Consciousness (**Citta**), we take the whole state of Consciousness, as it is, and analyses it into its constituent mental factors (**cetasikas**) and determine what particular mental factors (**cetasikas**) associate together to form particular states of Consciousness, and how these various states of Consciousness (**Cittas**) are related to each other.

Synthesis (**Sangaha**) is putting two or more things together to form a whole; opposed to analysis (**Sampayoga**). When applied to states of Consciousness (**Cittas**) and mental factors (**Cetasikas**), we take the various mental factors separately and show how they associate (mix) in various ways in different types of Consciousness (**Cittas**).

The various mental factors are divided into the following categories:—

(1) Aññasamāna:

(7 ‘Universals, also called **Sabba-citta-sādhārana**, plus the 6 ‘Particulars’ or Dis-similars, also called **Pakīṇaka**. As the quality of a state of Consciousness (**Citta**) depends on what other mental factors (**cetasikas**) are associated with these 13, a wholesome (**kusala**) state of Consciousness (**Citta**) arises, if the other mental factors are good (**kusala**); if, however, the other mental factors (**cetasikas**) are unwholesome (**akusala**), an unwholesome (**akusala**) state of Consciousness (**Citta**) arises. These 13 may, therefore, be called Dis-similars, for when they join, let us say a drunkard, they behave as a drunkard would; and, when they join a sober person, they behave as a sober person would. Their ‘attitude’ depends on the company they keep).

(2) Akusala (Unwholesome);

(3) Sobhana (Wholesome).

The 7 ‘Universals (**Sabba-citta-sādhārana**) and 6 ‘Particulars’ (**Pakīṇaka**) together form the 13 Dis-similar Division. The 14 unwholesome (**akusala**) mental factors (**cetasikas**) form the Unwholesome (**akusala**) Division, and the 25 wholesome (**Sobhana**) mental factors (**cetasikas**) form the Wholesome Division.

There are 16 Methods of Analysis (**Sampayoga**) and 33 Methods of Synthesis (**Sangaha**). And, the following are the scales of Analysis (**Sampayoga**): –

Dis-similar Division	7 Scales;
Unwholesome Division	5 Scales;
Wholesome Division	<u>4</u> Scales.
	<u>16</u>

Mental factors (**Cetasikas**) can thus be analysed into 16 Scales.

CHARACTERISTICS OF MENTAL FACTORS (CETASIKAS).

We shall begin this Chapter with a brief study of mental factors (**cetasikas**). An analysis of mental factors reveals that the various mental factors (**cetasikas**) have four characteristics, viz. –

- (1) They arise simultaneously with states of Consciousness;
- (2) They cease or decease with the ceasing of the state of Consciousness in which they arise;
- (3) They take the same object (**Ārammanna**). That is to say, the mental factors (**cetasikas**) take the

same object (**Ārammaṇa**) as the state of Consciousness (**Citta**). The state of Consciousness (**Citta**) does not, for instance, have one object (**ārammaṇa**), while the mental factors (**cetasikas**) have other objects (**ārammaṇas**).

(4) They have the same base (**Āyatana**). That is to say, in a state of Consciousness (**Citta**) that arises as a result of perceiving an object, say through the Eye-base (**Cakkhu-āyatana**), the mental factors (**cetasikas**) would also have the Eye-base (**Cakkhu-āyatana**) as their base (**Āyatana**).

These, then, are the 4 main characteristics of the 52 mental factors (**Cetasikas**).

THIRTEEN AÑÑA SAMĀNA CETASIKAS

The 7 ‘Universal’ (**Sabba-citta-sādhārana**) are associated with all 89 states of Consciousness (**Cittas**). These, are we already know, are –

- (1) Contact (**Phassa**);
- (2) Feeling (**Vedanā**);
- (3) Perception (**Saññā**);
- (4) Volition (**Cetanā**);
- (5) Individuality of object (**Ekaggatā**);
- (6) Psychic life (**Jīvitindriya**);
- (7) Attention (**Manasikāra**).

They receive the name ‘Universal’ (**Sabba-citta-sādhārana**), because they are common to all states of Consciousness (**Cittas**). No state of Consciousness (**Citta**) can ever arise without these 7 ‘Universals’.

Then come the 6 ‘Particulars’, also known as the **Pakīṇṇakas**, viz. –

- (1) Initial application (**Vitakka**);
- (2) Sustained application (**Vicāra**);
- (3) Deciding (**Adhimokkha**);
- (4) Effort (**Viriya**);
- (5) Pleasurable interest (**Pīti**);
- (6) Desire-to-do (**Chanda**).

These six ‘Particulars’ (**Pakīṇṇakas**) do not associate with the **Dvipañ caviññāna**, i.e. the 1st 5 **Ahetuka** (i.e. Causeless) states of Consciousness on the moral (**kusala**) side and the 1st 5 **Ahetuka** (i.e. Causeless) states of Consciousness on the immoral (**akusala**) side, because these state of Consciousness are very weak.

These 13 mental factors (**cetasikas**), i.e. the 7 ‘Universals’ (**Sabba-citta-sādhārana**) and the 6 ‘Particulars’ (**Pakīṇṇakas**) are together known as **Aññ asamāna**.

The 14 unwholesome mental factors (**Akusala Cetasikas**), as we also studied earlier, are: –

- (1) Dullness (**Moha**);
- (2) Lack of moral shame (**Āhirika**);
- (3) Lack of moral fear, reckless of consequences (**Anottappa**);
- (4) Distraction (**Uddhacca**);
- (5) Greed (**Lobha**);
- (6) Error (**Ditṭhi**);
- (7) Conceit or that ‘inordinate feeling’ (**Māna**);
- (8) Hate (**Dosa**);
- (9) Envy (**Issā**);
- (10) Selfishness, stinginess (**Macchariya**);
- (11) Worry (**Kukkucca**);
- (12) Sloth (**Thīna**);
- (13) Torpor (**Middha**);
- (14) Perplexity, or doubt (**Vicikicchā**).

The 19 ‘beautiful’ mental factors (**Sobhana cetasikas**) come next, viz. –

- (1) Faith (**Saddhā**);
- (2) Mindfulness (**Sati**);
- (3) Prudence (**Hiri**);
- (4) Discretion (**Ottappa**);
- (5) Disinterestedness (**Alobha**);
- (6) Amity (**Adosa**);
- (7) Balance of mind (**Tatramajjhattatā**);

- (8) Composure of mental properties (**Kāyapassaddhi**);
- (9) Composure of Mind (**Cittapassaddhi**);
- (10) Buoyancy of mental properties (**Kāya-Lahutā**);
- (11) Buoyancy of mind (**Citta-Lahutā**);
- (12) Pliancy of mental properties (**Kāya-Mudutā**);
- (13) Pliancy of mind (**Citta-Mudutā**);
- (14) Fitness of work of mental properties (**Kāya-Kammaññatā**);
- (15) Fitness of work of mind (**Citta-Kammaññatā**);
- (16) Proficiency of mental properties (**Kāya-Pāguññatā**);
- (17) Proficiency of mind (**Citta-Paguññatā**);
- (18) Rectitude of mental properties (**Kāya-Ujukatā**);
- (19) Rectitude of mind (**Citta-Ujukatā**).

These 19 ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**) are found associated in all ‘beautiful’ (**Sobhana**) states of Consciousness (**Cittas**). These 19 ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**) do not associate with the 12 unwholesome (**Akusala**) and 18 Causeless (**Ahetuka**) states of Consciousness.

The 3 Abstinences (**Virati**), viz. –

- (1) Right Speech (**Sammā Vācā**);

- (2) Right Action (**Sammā Kammanta**);
- (3) Right Livelihood (**Sammā Ājīva**).

And, the 2 Illimitables (**Appamaññā**), viz. –

- (1) Pity (**Karunā**);
- (2) Appreciation (**Muditā**).

together with **Paññā** or **Paññindriya** (i.e. Knowledge or Wisdom), make up the 25 ‘beautiful’ (**Sobhana**) mental factors (**cetasikas**).

Now, the 13 **Aññasamānas**, the 14 **Akusalā** (i.e. unwholesome) and the 25 **Sobhana** (i.e. ‘beautiful’) mental factors (**Cetasikas**), make up the 52 mental factors.

ANALYSIS OF MENTAL FACTORS (SAMPA YOGA)

The following is an analysis (**Sampayoga**) of the various mental factors (i.e. **cetasikas**) that associate with different states of Consciousness (i.e. **cittas**): –

(1) the 7 ‘Universals’ (**Sabba-cittasādhārana**) associate with all 89 states of Consciousness (**Cittas**);

(2) the 6 ‘Particulars’ (**Pakinnakas**) associate in states of Consciousness, as and when it suits the mind;

(3) the 14 Unwholesome (**Akusala**) mental factors (**cetasikas**) associate in the 12 unwholesome (**Akusala**) states of Consciousness (**Cittas**).

(4) the 25 ‘beautiful’ (**Sobhana**) mental factors (**cetasikas**) associate only in wholesome (**Sobhana**) states of Consciousness (**Cittas**).

ANALYSIS OF THE DIS-SIMILAR DIVISION (AÑÑASAMĀNA)

7 Scales

The following are the 7 scales of Analysis of the Dis-similar Division (**Aññasamāna**): –

The 1st Scale

(1) The 7 ‘Universals’ (**Sabba-citta-sādhārana**) are associated with all 89 states of Consciousness (**Cittas**).

The 2nd Scale

(2) Of the 6 ‘Particulars’ (**Pakinnakas**), **Vitakka** (Initial Application) associates in 44 of the 54 states of Consciousness of the sensuous planes (**Kāmāvacara cittas**), viz. –

24	Kāmāvacara
08	Ahetuka Vipāka (made up of 2 Sampaticchana, 3 Santirana and 3 Ahetuka Kriyā cittas)
<u>12</u>	Akusala cittas
<u>44</u>	

Vitakka (i.e. Initial Application) also associates in Consciousness of the Form (**Rūpa**) spheres, viz. –

03	(1 st Jhāna, i.e. Kusala, Vipāka, Kriyā)
<u>08</u>	Lokuttara
<u>11</u>	

By the force of the 2nd Trance (**Jhāna**), **Vitakka** is purged, and does not, therefore associate in the 2nd, 3rd, 4th and 5th Trances (**Jhānas**). Accordingly, **Vitakka** associates only in 55 states of Consciousness (**Cittas**), viz. 44 + 11.

The 3rd Scale

(3) **Vicāra** (i.e. Sustained Application) is associated in the 55 states of Consciousness (**Cittas**) referred to above, as also in the following states of Consciousness of the 2nd Trance (**Jhāna**): –

03	(lokiya) i.e. Kusala, Vipāka, Kriyā ;
<u>08</u>	Lokuttara of the 2 nd Jhāna .
<u>11</u>	

By the force of the 3rd Trance (**Jhāna**), **Vicāra** is purged and does not, therefore, associate in the 33rd, 4th and 5th Trances (**Jhānas**).

Accordingly, **Vicāra** is associated in 66 states of Consciousness (**Cittas**) in all (i.e. 44 + (11 + 11). **Vicāra** is not associated in 55 states of Consciousness (**Cittas**).

The 4th Scale

(4) **Adhimokkha** (i.e. Deciding) is NOT associated with the **Dvipañ ca viññāna citta**s, and also with the **Upekkhāsaṅgatam** **Vicikicchāsaṅpayuttam** **citta**, (i.e. No. 11) rooted in **Moha** and found among the 12 unwholesome (**Akusala**) states of Consciousness (**Cittas**).

Other than in these 11 (viz., 5 **Kusala**, 5 **Akusala** and 1 **Upekkhāsaṅgatam** **Vicikicchāsaṅpayuttam** (**cittas**), **Adhimokkha** associates with the remaining 78 of the 89 states of Consciousness (**Cittas**) (i.e. 89 minus 11). Incidentally, it might be mentioned here that the function of **Adhimokkha** is to investigate the object (**Ārammanā**), and to establish consciousness firmly in the object (i.e. the **Ārammanā**), because **Adhimokkha** has the characteristics (**Lakkhaṇa**) of investigation (of the object). However, the (10)

Dvipañca-viññāna (cittas) and the **Upekkhāsaṅgatam** **Vicikicchāsaṅgatam** (citta), are incapable of ‘investigation’; hence, **Adhimokkha** is not associated with them.

The 5th Scale

(5) **Viriya** (i.e. Effort) is associated in 73 states of Consciousness (**Cittas**), and does not associate with the following 16 states of Consciousness (**Cittas**):

Pañcadvāravajjana	01	(this is the filtering-point of the 5 Avenues, and is regarded as one.)
Dvipañca-viññāna	10	
Sampaticchana	02	(i.e. 2 Ahetuka)
Santīraṇa	<u>03</u>	Upekkhāsaṅgatam
	<u>16</u>	Santīraṇa cittas , Viz., Nos. 7 and 15, and Somanas saṅgatam
		Santīraṇa citta , viz. No. 14).

Other than in these 16 states of Consciousness (**Cittas**), **Viriya** associates in the remaining 73 states of Consciousness. The books further explain that **Viriya** has the function of a General or a Commander to perform, and since these 16 states of Consciousness are not capable of performing on their own, **Viriya** is not associated in them.

The 6th Scale

(6) We come next to **Pīti** (i.e. Interest), which belongs to the group of mental formations (i.e. *cetasikas*). **Pīti**, however, is often misunderstood and identified also with **Sukha** (i.e. a happy physical feeling) which belongs to the Feeling-group (*Vedanā*). The distinction we shall note here between **Pīti** and **Sukha**.

Now, **Pīti** is not associated with the two 'Hateful' states of Consciousness, i.e. No. 9 and No. 10 rooted in **Dosa**. We have, therefore, two states of Consciousness here, wherein **Pīti** is not associated.

Pīti also does not associate with the following 5 indifferent (**Upekkhāsahagatam**) states of Consciousness: –

- 04 rooted in **Lobha** (**Akusala** Nos. 5 to 8);
- 02 rooted in **Moha** (**Akusala** Nos. 11 and 12);
- 06 of the 7 **Ahetuka Akusala Vipāka**;
- 06 of the 8 **Ahetuka Kusala Vipāka**;
- 02 of the **Kriyā cittas** (Note: **Hasituppāda**, which is also a
20 **Kriyā citta**, does not come in here, as there is pleasure, mirth (**Somanassa**) here.

Pīti does not associate also with the following: –

- 12 **Upekkhāsaṅgatam Kāmāvacara Kusala cittas** (i.e. 4 **Kusala**, 4 **Vipāka** and 4 **Kriyā**).
- 15 **Mahaggata** (i.e. 3 states of the 5th **Rūpa Jhāna**, viz. **Kusala**, **Vipāka**, **Kriyā** and 12 **Arūpa cittas**).
- 08 **Lokuttara cittas** (i.e. 4 **Magga** and 3 **Phala**).

35

Pīti does not associate also with the two **Kāyaviññāṇa cittas**, viz., **Dukkhasaṅgatam Kāyaviññānam** (i.e. No. 5), and **Sukhasaṅgatam Kāyaviññānam** (i.e. No. 12). (**Sukha** and **Dukha**, which are physical, it should be further noted here, are quite different from **Somanassa** and **Domanassa**, which are purely mental).

Pīti also does not associate with the following 11 states of Consciousness (**Cittas**): –

03 (4th **Jhāna**: **Kusala**, **Vipāka**, **Kriyā** cittas; and 08 **Lokuttara** states of Consciousness of the 4th 11 **Jhāna**.

Pīti, therefore, as we see, does not associate, altogether in 70 states of Consciousness, viz. $-2 + 20 + 35 + 2 + 11 = 70$. **Pīti** is, therefore, associated in the remaining 51 **Cittas**.

We might also note here that **Pīti** is not associated with **Domanassasahagatam** and **Upekkhāsahagatam Cittas**. As regards **Domanassa**, it is because **Domanassa** (i.e. Grief, sad-mindedness) is always associated with antipathy, repugnance, illwill (**Patigha**) towards they unhappy condition one finds himself in. The characteristic of Joy, interest (i.e. **Pīti**) is not present in such states of Consciousness. Even if one takes pleasure in the contemplation of evil-doing or wrong-doing, causing harm for instance, at that very moment of doing the ‘hateful’ deed, there is illwill (**Patigha**) towards the offending object (**Ārammana**), and, therefore, no **Pīti**.

Another point of interest is that though the 4th **Jhāna** Consciousness is described as a **Somanassasahagatam (Citta)**, **Pīti** is not associated there too, for the force of the **Jhāna** (i.e. Trance) itself, subdues **Pīti** here.

The reference to **Pīti** in Trance (i.e. **Jhāna**) states of Consciousness, is only as an ‘*aaga*’ of the **Jhāna**, or **Jhāna-aṅga**; that is to say, as a constituent of the trances, and NOT as a mental factor (i.e. *cetasika*). **Pīti** in these states of Consciousness, like **Vitakka**, **Vicāra**, and **Sukha**, which are also not found in their respective **Jhāna**-states of Consciousness, becomes defunct in such states. The

distinction between a **Jhāna-aṅga** (i.e. a constituent of the trances), and a **Cetasika** (i.e. a mental factor) may be noted.

What really happens is this. In various states of Consciousness (i.e. **Cittas**), we find various mental factors (**cetasikas**) associated, and so long as the characteristics or attributes of these various mental factors assert themselves in one way or another, we still remain in the sensuous planes of Consciousness (i.e. **Kāmavacara-loka**). But by a process of mental development (**bhāvanā**), we begin to subdue their individual characteristics, and eventually reduce their potentiality to five, and the characteristics of these five (i.e. **Vitaka, Vicāra, Pīti, Sukha, Ekaggatā**) predominate, while all the others are subdued, and have virtually gone ‘under’, though not entirely eliminated. The five that remain behind, now become the ‘**Jhāna-aaga**, and at this stage, we are in Trance (**Jhāna**), and away from the sensuous planes of Consciousness. Through a continuation of the processes of mental development (**bhāvanā**), we gradually begin to eliminate the force of even these 5 ‘**aagas**’, one by one, beginning with **Vitaka, Vicāra, Pīti, Sukha**, and, are finally left in a very high state of mental concentration (called the 5th **Jhāna**) with only two viz. **Ekaggatā** (i.e. one-pointedness of mind of highly concentrated form) and **Upekkhā** (i.e.

tranquility of Equanimity of mind) which also follows. This really is what we mean when we talk of ‘**āngas**’ and ‘**cetasikas**’ in respect of the trances (i.e. the **Jhānas**). We do not mean to say that there are no **Cetasikas** (i.e. mental factors) in **Jhānas**; what we do say is that their individual characteristics have been submerged; they have become defunct, and from being many at one time, their force is progressively reduced, first to that of five, and from five, to two. In the end, in the 5th trance (i.e. 5th **Jhāna**-stage), only two remain. viz. **Ekaggatā** and **Upekkhā**.

To make our point clearer, let us take an illustration from everyday life. We will take a stream of flowing water, as in Diagram 2. Now, in the state of Consciousness that normally arises at the starting-point of our diagram, there is a ‘bulge’. The ‘bulge’ is the point at which there is an accretion of mental factors (**cetasikas**), represented here as a concentration of water. This water, let us say, is now made to flow through a hundred taps. Now, at the stage of the ‘bulge’ in the diagram represented by water. There are many mental factors (**cetasikas**) displaying their individual propensities, and, so, we are still in the sensuous planes of existence (**Kāmāvacara-loka**). But as all this flows through many taps, the force (of mind) is not very powerful. Now, through a process of mental development (**bhāvanā**), that is, concentration of mind, we make

the force of water (or, mind) that formerly flowed through a hundred taps, to flow through only 5 taps. The quantity of water, however, is still the same; only it flows has been regulated to pass through 5 taps, instead of the original 100. Eventually, as our diagram shows, through a process of concentration (**bhāvanā**), in this case, the water (or, Mind) that later flowed through 5 taps, is again made to flow through 2 taps; but, still it is the same water that originally flowed through a hundred taps, —the same force, in other words. Much in the manner described herein, what really happens in the various stages of **Jhāna**, is that all the force of all the mental factors that formerly associated in the sensuous (**kāmāvacara**) states, are made progressively to concentrate their potential force through 5, and from 5, their potency is again concentrated and exerted through 2 (taps), so to speak. As water that once flowed through a 100 taps has now to flow through only 2 taps, we can better imagine than describe how strong the flow of that water, at the end, at the mouths of the two taps must be. So, too, it is with the Mind, for in the states of **Jhānas**, as we see, the Mind becomes more and more powerful as the ‘*āngas*’ or constituents of **Jhāna** are eliminated, one by one. The mental factors are not altogether; they merely become defunct in **Jhāna**. And, their potentiality or force that was once concentrated through the many, are now made to function through five, and thereafter, through two. Hence, the

concentration of Mind in **Jhāna** (like the water) which now flows through 2 instead of a hundred taps, must be very powerful. That is all that really happens in the states of **Jhāna**. Please see Diagram 2.

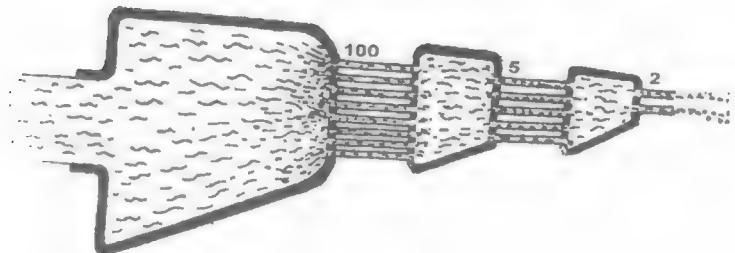


Diagram 2



The 7th Scale

(7) **Chanda** (i.e. Desire-to-do) is not associated in the following states of Consciousness (**Cittas**) : –

18 **Ahetuka**

02 **Akusala** (rooted in **Mōha**).

20

Chanda, therefore, associates in 69 states of Consciousness (**Cittas**). 20 + 69 make 89. **Chanda** does not associate in the 20 states of Consciousness mentioned herein, because 18 of them are Causeless (**Ahetuka**), and of the other two, one is associated with doubts (**Vicikicchā**) and the other with restlessness (**Uddhacca**), and so, no volition can be exercised in them too.

These are the Seven Scales of Analysis of the **Aññāsamāna**.

We may summarise these states of Consciousness (**Cittas**) that are associated with the ‘Particulars’ (**Pakiṇṇakas**), and those that are not, as follows:

Vitakka is associated with 55 out of 121 **Cittas**
Vitakka is NOT associated with 66 out of 121 **Cittas**

Vicāra is associated with 66 out of 121 Cittas
Vicāra is NOT associated with 55 out of 121 Cittas

Adhimokkha is associated with 78 out of 89 Cittas
Adhimokkha is NOT associated with 11 out of 89 Cittas

Viriya is associated with 73 out of 89 Cittas
Viriya is NOT associated with 16 out of 89 Cittas

Pīti is associated with 51 out of 121 Cittas
Pīti is NOT associated with 70 out of 121 Cittas

Chanda is associated with 69 out of 89 Cittas
Chanda is NOT associated with 20 out of 89 Cittas

ANALYSIS OF THE UNWHOLESOME (AKUSALA) DIVISION

5 Scales

The 5 Scales of Analysis of the 14 unwholesome (Akusala) mental factors (Cetasikas) are as follows:

The 1st Scale

- (1) Four of the 14 unwholesome (Akusala) mental factors (Cetasikas), viz. –

- (a) **Mōha** (Delusion),
- (b) **Ahirika** (lack of Shame),
- (c) **Anottappa** (lack of Fear),
- (d) **Uddahcca** (Restlessness).

are associated with all 12 unwholesome states of Consciousness (i.e. **Akusala Cittas**), and are called the **Sabba Akusala-Sādhārana Cetasikas**.

We may also add here that these 4 unwholesome (**Akusala**) mental factors (**Cetasikas**) are called ‘Universals’ of the unwholesome states of Consciousness, because **Mōha** acts like a cloud of dust that prevents one from seeing clearly the consequences of his evil actions, and as he cannot see the consequences clearly, there is also in him a tendency to do the evil act without fear and shame (**Hiri-Ottappa**). But the evil-doer is worried too and restless: there is, therefore, **Uddhacca** (i.e. restlessness) too associated with his evil states of Consciousness. As we see then, the 4 ‘Universals’ (**Sabba Akusala Sādhārana Cetasikas**) are associated with all unwholesome (**Akusala**) states of Consciousness (i.e. **Cittas**).

The 2nd Scale

(2) Greed (**Lobha**) associates in all 8 states of Consciousness associated with Greed. Of these 8

states of Consciousness associated with Greed (**Lobha**), False Views (**Ditṭhi**) associates only in those 4 states of Consciousness associated with Wrong Views (i.e. **Ditṭhigatha-sampayuttam cittas**).

We might add here also that Greed (**Lobha**), False Views (**Ditṭhi**), and Conceit or that ‘inordinate feeling’ (**Māna**), are called the ‘Greed-Treble’, or **Lobha-Tika**, and, this treble associates always in states of Consciousness rooted in Greed, or **Lobha-Cittas** only. It might also be further added that **Ditṭhi** and **Māna** arise because False Views (**Ditṭhi**) make us take delight in the 5 **Khandas**, and we imagine, we think, that there is a ‘self’ or a ‘soul’ or an ego, in the 5 **Khandhas** or aggregates. For, taking delight in the foolish thought that there is a ‘soul’ or ‘self’ in them, Conceit (**Māna**) arises in us, we go on to think, ‘Why, I am so and so’, or, ‘I am of high caste or of high class’, etc.! It is this False View (**Ditṭhi**) we hold that there is a ‘self’ or ‘soul’ within these 5 **Khandas** or aggregates, that gives rise to Conceit (**Māna**). And, only when False Views (**Ditṭhi**) are removed, wiped out completely, would Conceit (**Māna**) too cease to arise in us, for then we would also take no more delight in the 5 **Khandas**.

This Wrong View (**Ditṭhi**) which arises in us and leads us to imagine that there is a permanent ego, or identity in the 5 **Khandhas** or 5 aggregates, also

leads us to believe that the 5 aggregates (**khandhas**) are the ‘soul’ or ego. Or, again, that form (**rūpa**) is in the ‘soul’, or that the ‘soul’ is in the **rūpa**; or, again, that Sensations (**Vedanā**) are in the ‘soul’, or that the ‘soul’ is in the Sensations (**Vedanā**); or, that Perceptions (**Saññā**) are in the ‘soul’, or, that the ‘soul’ is in the Perceptions (**Saññā**); or, that Volitions (**Saṅkhāra**) are in the ‘soul’, or, that the ‘soul’ is in the Volitions (**Saṅkhāra**); or, that Consciousness (**Viññāna**) is in the ‘soul’, or that the ‘soul’ is in the Consciousness (**Viññāna**). And, imagining that all these are permanent (**Nicca**), pleasant or wholesome (**Sukha**), having substance (**Atta**), and agreeable (**Subha**), we take wrongful delight (i.e. **Ditṭhi**), and so cling to them (i.e. the 5 **Khandas**). Conceit (**Māna**) leads the conceited fool to take these 5 aggregates (also called **Pañcakkhanda**) as his ‘I’. His Greed (**Lōbha**) then makes him says, “this is my ‘soul’”, or, ‘this is mine’, or, ‘this is me’, etc. And, so he keeps clinging to them (i.e. the 5 aggregates), mistaking them to be the ‘holy man’ (if, indeed, he is already an ascetic or holy man), and he says to himself, ‘I am a respectable man’, or, again, ‘I am a holy man’, or again, ‘I am a king’, or, ‘I am a Premier’, etc. Thus through False Views (**Ditṭhi**) this ‘I-consciousness’ and Conceit (**Māna**) arises in him.

We see here then that is Wrong Views (**Ditṭhi**) alone that leads us to take the 5 aggregates (**Khandhas**)

as a ‘soul’ or ego. Thereafter, Conceit (**Māna**) arises to make each one of us say to ourselves, that the ‘soul’ or ego is ‘myself’, or, ‘I am holy’, or, ‘I am learned’, or, ‘I am a big man’, or ‘I am a great **Dhamma-Teacher**’, etc. These ideas just arise in us because of False Views (**Ditṭhi**). We just think so. It is therefore, the False View (**Ditṭhi**) that actually gives us the wrong notion of ourselves, as being ‘somebody’ possessed of a ‘soul’. And, because of his False View (**Ditṭhi**), there arises Conceit (**Māna**) to give us also the ‘Superiority-complex’. The ‘Superiority-complex’ arises through Conceit (**Māna**), and NOT through the False View (**Ditṭhi**). False Views (**Ditṭhi**) only create the impression in our minds that we have a ‘soul’, and ‘ego’, etc. It is Conceit (**Māna**) that creates the ‘Superiority-complex’. Conceit (**Māna**) by itself does not make us take the 5 aggregates (**Khandas**) as the ‘soul’. It is the False View (**Ditṭhi**) that does this. And, thereafter only, due to the False View (**Ditṭhi**) does Conceit (**Māna**) arise in us subsequently. This point should be clearly understood.

In the same way, False Views (**Ditṭhi**) have no power to generate the ‘Superiority-complex’ in us. It is Conceit (**Māna**) that generates the big complex. As we see then, just as Conceit (**Māna**) has no power of itself to make us take the 5 aggregates (**Pañcakkhanda**) as the ‘soul’, False View (**Ditṭhi**) too has no power of itself to generate ‘Superiority-complex’.

An important point to remember is that False Views (**Ditṭhi**) arise only in wordlings (**Putujjanas**). Conceit or ‘that inordinate feeling’ (**Māna**) arises in **Ariyas** too, –even in the **Anāgāmin**. Conceit (**Māna**) goes off completely only when Arahatship is attained. False Views (**Ditṭhi**) and Conceit (**Māna**), therefore, as we also see, do not associate together. Where there is False Views (**Ditṭhi**), there is no Conceit (**Māna**), and where there is Conceit (**Māna**), there is no False Views (**Ditṭhi**).

The 3rd Scale

(3) The 4 mental factors (**Cetasikas**) known as **Dōsa** (i.e. Hate), **Issā** (i.e. Jealousy), **Macchariya** (i.e. Selfishness or Stinginess), and **Kukkucca** (i.e. Worry) are associated only in the 2 states of Consciousness (**Cittas**) that are rooted in Hate (**Dōsa**), They do not occur in other states of Consciousness.

The 4th Scale

(4) Sloth and Torpor (**Thīna-Middha**) are associated with the 5 states of Consciousness that are induced or prompted (**Sasankhārika**). **Thīna-Middha** (i.e. Sloth and Torpor) are not, therefore, associated with 84 states of Consciousness (**Cittas**).

The 5 prompted or induced (**Saṃkhārika**) unwholesome (**Akusalā**) states of Consciousness with which Sloth and Torpor (i.e. **Thīna-Middha**) associated are: –

Somanassa-sahagatam ditṭhigatasampayuttam	
Saṃkhārikam	No. 2
Somanassa-sahagatam ditṭhigatavippayuttam	
Saṃkhārikam	No. 4
Upekkhāsahagatam ditṭhigatasampayuttam	
Saṃkhārikam	No. 6
Upekkhāsahagatam ditṭhigatavippayuttam	
Saṃkhārikam	No. 8
Domanassa-sahagatam Paṭighasampayuttam	
Saṃkhārikam	No. 10

The 5th Scale

(5) Sceptical Doubt (**Vicikicchā**) is associated only with one state of Consciousness (**Citta**), viz. –

Upekkhāsahagatam Vicikicchāsampayuttām ekam.

Sceptical Doubt (**Vicikicchā**) is, therefore, not associated with 88 states of Consciousness (**Cittas**).

Summing up, we may then say that: –

- (1) In all 12 unwholesome (**Akusala**) states of Consciousness (**Cittas**), 4 mental factors (**Cetasikas**) associate as ‘Universals’ (**Sabba Akusala Sādhārana Cetasikas**);
- (2) In the 8 states of Consciousness (**Cittas**) rooted in Greed (**Lobha**), there are 3 unwholesome (**Akusala**) mental factors (**Cetasikas**) that are associated, viz., **Lōbha, Dīṭṭhi, Māna**;
- (3) In the 2 states of Consciousness (**Cittas**) rooted in Hate (**Dōsa**), the 4 mental factors (**Cetasikas**), viz., **Dosa, Issā, Macchariya, Kukkucca**, associated;
- (4) In the 5 prompted or Induced (**Sasāṅkhārika**) states of Consciousness (**Cittas**), the 2 mental factors (**Cetasikas**), viz., **Thīna-Middha** are associated;
- (5) **Vicikicchā** (Sceptical Dobuts) associates only in the one state of Consciousness (**Citta**) that is rooted in Delusion (**Mōha**).

Thus, the 14 unwholesome (**Akusala**) mental factors (**Cetasikas**) are associated in the 12 unwholesome (**Akusala**) states of Consciousness (**Cittas**) in these 5 ways or 5 scales.

I should like to conclude this brief analysis of the unwholesome (**Akusala**) mental factors (**Cetaskas**) with brief notes on:

(1) **Moha:** **Moha**, it must be remembered, is associated as a root (**hētu**) with all 12 unwholesome states of Consciousness (**Akusala Cittas**). Hence, whether the other roots (**Hētus**) are Greed (**Lobha**) or Hatred (**Dōsa**), Delusion (**Moha**) will also be associated with them. **Mōha**, as a cetasika, however, is not associated with 77 states of Consciousness (**Cittas**). These are: –

24 **Kāmāvacara**,

27 **Mahāggata** (i.e. 15 **Rūpa** and 12 **Arūpa**),

08 **Lokuttara**,

18 **Ahetuka**.

77

Of course, **Moha** as a root (**hētu**) associates with most of them.

(2) Associated with the Greedy-treble or **Lobha-Tika** (i.e. **Lobha**, **Ditthi**, **Māna**), as we have just now seen, are 8 states of Consciousness (**Cittas**). These are, as we said, the first 8 of the 12 unwholesome states of Consciousness (**Akusala Cittas**). **Lobha** is associated with these 8 **Cittas**. **Lobha**, therefore, is not associated with 81 states of Consciousness (**Cittas**), viz. $89 - 8 = 81$.

(3) Hatred (**Dosa**) is associated with 2 states of Consciousness (**Cittas**). And, Hatred (**Dosa**) is not, therefore, associated with 87 states of Consciousness (**Cittas**), viz. 89 minus 2 = 87.

(4) We should also note that Consciousness associated with feelings of Sorrow and Fear are always associated with Hatred (**Dosa**) too. Why? one might ask. This is because one does not like to suffer from fear or to live in Sorrow. ‘I hate to be afraid of him’, we hear people saying. Or, again, ‘I hate to be sad’, another would say. All such melancholy states of Consciousness are, therefore, rooted in **Dosa**, and NOT in **Adosa** (i.e. Amity), for one does not really like these things.

(5) We may also say:

Lobha, Ditthi, Māna go together

Dosa, Issā, Macchariya, Kukkucca go together

Moha, Ahirika, Anottappa, Uddhacca go together

(Incidentally, we might add further, that it is the fool who does evil, for he lacks Shame and Fear to do the evil thing, and in so doing, he is also restless—suffers from restlessness (**Uddhacca**).

ANALYSIS OF THE WHOLESOME (SOBHANA) DIVISION

4 Scales

The following are the 4 Scales of Analysis of the ‘beautiful or wholesome (**Sobhana**) mental factors (**Cetasikas**): –

The 1st Scale

(1) Nineteen of the 25 ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**) associate as ‘Universals’ (**Sabba-citta-Sādhāranas**) in all the 59 wholesome (**Sobhana**) states of Consciousness, viz. –

- 24 **Kāmāvacara kusala cittas,**
- 15 **Rūpāvacara cittas,**
- 12 **Arupāvacara cittas,**
- 08 **Lokuttara cittas (i.e. 4 Magga and Phala).**
- 59

These 19 ‘Universals’ (**Sobhana Sādhāranas**), do not, therefore, associate with the following 30 states of Consciousness (**Cittas**): –

- 12 **Akusalā cittas**
- 18 **Ahetuka cittas.**
- 30

The 2nd Scale

(2) The 3 Abstinences (**Virati**, viz., **Sammā Vācā** or Right Speech, **Sammā Kammanta** or Right Action, **Sammā Ājiva** or Right Livelihood), all associate definitely together in the Supramundane (**Lokuttara**, both **Magga** and **Phala**) states of Consciousness (**Cittas**).

Among the Mundane (**Lokiya**) states of Consciousness (**Cittas**), these 3 Abstinences (**Virati**) are seen associated separately or singly, only in the 8 **Kāmāvacara Kusala Cittas** (i.e. 8 Moral Sensuous plane states of Consciousness). The 16 states of Consciousness or **Cittas**, then, in which the Abstinences (**Virati**) are associated, are: –

08 **Kusala** (i.e. **Kāmāvacara**),
08 **Lokuttara** (4 **Magga**, 4 **Phala**)
16

The Abstinences (**Virati**) do not associate, therefore in 73 states of Consciousness (**Cittas**).

The 3rd Scale

(3) The 2 Illimitables (**Appamaññā**) are *not* associated in the fifteen 5th-**Jhāna** (i.e. trance), also known as **Pañcamajjhāna** states of Consciousness (**Cittas**), viz. –

12 Arūpa

03 5th Rūpa Jhāna (i.e. **Kusala, Vipāka, Kriyā**)

15

The Illimitables (**Appamaññā**, viz., **Karuṇā** and **Muditā**), are, however, associated in the remaining 28 states of Consciousness (**Cittas**), viz. –

12 Mahaggata cittas (i.e. **Kusala, Vipāka, Kriyā** of the 1st, 2nd, 3rd, 4th **Rūpa-Jhānas**),

08 Kāmāvacara Kusala cittas, and

08 Kāmāvacara Kriyā cittas (i.e. with roots,

28 Sahetuka).

But, in these 28 states of Consciousness (**Cittas**), the Illimitables (viz. **Karuṇā** and **Muditā**), associate only separately and occasionally; that is to say, singly. For instance, when **Karuṇā** is present, **Muditā** is not, and *vice versa*.

Some Commentators, however, are of the opinion that in the 8 **Upekkhā-Sahagata cittas** (both **Asaṅkhārika** and **Sasaṅkhārika cittas** viz. 4 **Kusala** and 4 **Kriyā**, These Illimitables (**Appamaññā** viz. **Karuṇā** and **Muditā**) do not associate, perhaps because they felt that where there is indifference (**Upekkhā**) there can be no **Karuṇā** or **Muditā**.

The 4th Scale

(4) In the case of **Paññā** or **Paññindriya** (i.e. Knowledge or Wisdom), this mental factor (i.e. **Paññā**) is associated with the 12 ‘beautiful’ Sensuous-plane states of Consciousness (**Kāmāvacara-sobhana cittas**), and also with all the 35 **Mahāggata** and **Lokuttara cittas** making in all 47 states of Consciousness (**Cittas**) with which **Paññā** (i.e. Wisdom) is associated, viz. –

27 Mahāggata

08 Lokuttara

12 Kāmāvacara (i.e. 4 **Kusala**, 4 **Vipāka**, 4

47 Kriyā, associated with Knowledge–
Ñāna-sampayutta).)

Summarising all this, we may then say that: –

(1) 19 ‘beautiful’ (**Sobhana**) mental factors (**Cetasikas**) associate with 59 ‘beautiful’ (**Sobhana**) states of Consciousness;

(2) 3 mental factors (**Cetasikas**), viz. **Virati**—
Sammā Vācā, **Sammā Kammanta** and **Sammā Ājīva**, associate with 16 states of Consciousness.

(3) 2 mental factors (**Cetasikas**), viz. **Karuṇā** and **Muditā**, also known as the Illimitables

(**Appamaññā**), associate with 28 states of Consciousness;

(4) 1 mental factor, viz. **Paññā** (i.e. knowledge or Wisdom), associates with 47 states of Consciousness.

Thus, in These 4 Ways, the 25 ‘beautiful’ mental factors (**Sobhana Cetasikas**) associate only in the ‘beautiful’ states of Consciousness (**Sobhana Cetasikas**).

This ends the 16 Scales of Analysis (**Sampayoga**) of the various types of mental factors (**Cetasikas**), which associate in the 3 Divisions of Consciousness. viz. (1) the Dis-similar Division, (2) the Unwholesome Division, and (3) the Wholesome Division.



CHAPTER 9

SYNTHESIS (SAṄGAHA)

General Synthesis (Saṅgha) —5 Scales

The following is a general Synthesis (**Sangaha**) in 5 Scales showing how different mental factors (**Cetasikas**) associate in different ways to build up their respective states of Consciousness (**Cittas**): –

- (1) 36 mental factors (**Cetasikas**) associate in different ways to build up the various Supramundane state of Consciousness (**Lokuttara Cittas**);
- (2) 35 mental factors (**Cetasikas**) associate in different ways to build up the various **Mahāggata Cittas**;
- (3) 38 mental factors (**Cetasikas**) associate in different ways to build up the 24 ‘beautiful’ Sensuous-plane states of Consciousness (24 **Kāmāvacara sobhana cittas**);
- (4) 27 mental factors (**Cetasikas**) associate in different ways to build up the 12 unwholesome states of Consciousness (12 **Akusala cittas**);

(5) 12 mental factors (**Cetasikas**) associate in different ways to build up the 18 Causeless states of Consciousness (**Ahetuka Cittas**).

SYNTHESIS (**Saṅgaha**) of Supramundane (**Lokuttara**) states of Consciousness (**Cittas**) 5 Scales

Now, how, or in what ways, do the various mental factors (**Cetasikas**) associate to build up the various Supramundane states of Consciousness (**Lokuttara Cittas**)? There are 5 ways in which this happens, and we shall call them 5 Scales. These are: –

(1) 36 mental factors (**Cetasikas**) made up of the 13 **Aññāsamāna** (i.e. 7 ‘Universal’ or **Sabba-citta-Sādhāranas** and 6 ‘Particulars’ or **Pakiṇṇakas**, and 23 of the 25 ‘beautiful’ (**Sobhana**) mental factors, (omitting the 2 Illimitables, i.e. **Appamaññā**) associate in different ways to build up the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) of the 1st trance (**Jhāna** viz. **Magga** and **Phala** of all four stages of the Path, – **Sōtapatti**, **Sakadāgāmi**, **Anāgāmi**, **Arahatta**, attained through **Jhāna**;

(2) In the same way, 35 mental factors (**Cetasikas**), omitting **Vitakka**, associate in different

ways to build up the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) of the 2nd trance (**Jhāna**);

(3) In the same way, 34 mental factors (**Cetasikas**), omitting **Vitakka**, and **Vicāra**, associate in different ways to build up the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) of the 3rd trance (**Jhāna**);

(4) In the same way, 33 mental factors (**Cetasikas**), omitting **Vitakka**, **Vicāra**, **Pīti**, associate in different ways to build up the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) of the 4th trance (**Jhāna**);

(5) In the same way, 33 mental factors (**Cetasikas**), omitting **Vitakka**, **Vicāra**, **Pīti**, associate in different ways to build up the 8 Supramundane states of Consciousness (**Lokuttara Cittas**) of the 5th trance (**Jhāna**);

The difference here is that in place of **Sukha-vedanā-cetasika**, we get the **Upekhā-vedanā-cetasika**. **Vedanā**, as a **cetasika**, is one but it has 5 facets, viz., **Sukha**, **Dukkha**, **Somanassa**, **Domanassa** and **Upekkhā**. Accordingly, instead of **Sukha**, we find **Upekkhā** predominating here. Therefore, there is no difference in the make-up of the

number of **cetasikas** that associate in these two states of Consciousness (i.e. (4) and (5).)

Thus, as we see, in all manner of ways, the 40 Supramundane states of Consciousness (**Lokuttara Cittas**) arrived at through the 5 trances (**Jhānas**) are built up in these 5 ways, or, put in another way, through these 5 Scales.

Summing up then, we may say that the various groups of Supramundane Consciousness (**Lokuttara Cittas**) that arise through these 5 Scales, are actually built up by the association of 36, 35, 34, 33, and 33 mental factors (**Cetasikas**), in their respective Scales.

Synthesis (**Saṅgaha**) of **Mahāggata Cittas** —5 Scales

Similarly:

(1) 35 mental factors (made up of the 13 **Añña-Samana** and 22 of the 25 ‘beautiful’ (**Sobhana**) mental factors, omitting the 3 Abstinences, also called **Virati** associate in different ways to build up 3 of the 27 **Mahāggata Cittas**, viz., the **Kusala**, **Vipāka**, **Kriyā** states of Consciousness of the 1st **Jhāna**;

(In these **Mahāggata** states of Consciousness, **Karuṇā** and **Muditā**, associate singly and individually).

(2) In the same manner, 34 mental factors (**Cetasikas**), omitting **Vitakka**, associate in different ways to build up 3 of the 27 **Mahāggata Cittas**, viz., the **Kusala, Vipāka, Kriyā** states of Consciousness of the 2nd **Jhāna**;

(3) In the same manner 33 mental factors (**Cetasikas**), omitting **Vitakka** and **Vicāra** also, associate in different ways, to build up 3 of the 27 **Mahāggata Cittas**, Viz., the **Kusala, Vipāka, Kriyā** states of Consciousness of the 3rd **Jhāna**;

(4) In the same manner 32 mental factors (**Cetasikas**), omitting **Vitakka, Vicāra** and **Pīti** also, associate in different ways, to build up 3 of the 27 **Mahāggata Cittas**, viz., the **Kusala, Vipāka, Kriyā** states of Consciousness of the 4th **Jhāna**;

(5) In the same manner 30 mental factors (**Cetasikas**), omitting also the 2 Illimitables, **Appamaññā**, viz. **Karunā** and **Muditā**, associate in different ways, to build up 3 of the 27 **Mahāggata Cittas**, viz., the **Kusala, Vipāka, Kriyā** states of Consciousness of the 5th **Jhāna**.

Here too, as in the **Lokuttara-cittas** of the 5th **Jhāna**, the **Upekkhā vedanā-cetasika** takes the place of the **Sukhha-vedanā-cetasika**.

The 2 Illimitables (**Appamaññā**, i.e. **Karunā** and **Muditā**) are not associated in the 15 Cittas of the 5th trance (**Jhāna**), viz. 12 **Arūpa** and the 3 at (5) above.

Thus, in all manner, the 27 **Mahāggata Cittas** arising by way of the Trances (**Jhānas**) are built up through the various mental factors (**Cetasikas**) associating as seen, in these 5 Scales.

Summing up we may then say, that by such a grading as seen here, 35, 34, 33, 32 and 30 mental factors (**Cetasikas**), associate in these 5 ways, to build up the 27 **Mahāggata Cittas**.

That ends the Synthesis (**Saṅgaha**) of the **Mahāggata Cittas**.

Synthesis (Saṅgaha) of the Whoelsome (Sobhana) states of Consciousness—12 Scales
Similarly:

(1) 38 mental factors (**Cetasikas**), made up of the 13 **Aññāsamāna** and 25 ‘beautiful’ (**Sobhana**) mental factors, associate in different ways to build up the 1st two of the **Kāmāvacara KUSALA (Asaṅkhārika and Saṅkhārika)** states of Consciousness associated with Knowledge (**Ñāna-Sampayutta**);

(In these **Kāmāvacara** KUSALA Cittas, the 2 Illimitables (**Appamaññā**, **Karuṇā** and **Muditā**), and the 3 Abstinences (**Virati**), making 5 in all, associate singly or individually, and not together).

(2) 37 mental factors (**Cetasikas**), without **Paññā** (i.e. **Nānavippayuttam**), associate in different ways to build up the 2nd pair of **Kāmāvacara** KUSALA (**Asankhārika** and **Sasaṅkhārika**) states of Consciousness;

(3) 37 mental factors (**Cetasikas**), omitting **Pīti** (i.e. **Upekkhā-sahagatam**), but accompanied by Knowledge (i.e. **Ñānasampayuttam**), associate in different ways, to build up the 3rd pair of **Kāmāvacara** KUSALA (**Asankhārika** and **Sasaṅkhārika**) states of Consciousness;

(4) 36 mental factors (**Cetasika**), omitting both **Paññā** and **Pīti** (i.e. **Nānavippayuttam** and **Upekkhā-sahagatam**), associate in different ways to build up the 4th pair of **Kāmāvacara** KUSALA (**Asaṅkhārika** and **Sasaṅkhārika**) states of Consciousness;

In the same manner, omitting the 3 **Virati** (for these are states of Consciousness experienced by **Arahats**), the same mental factors (**Cetasikas** associate in 4 Scales, in their respective states of

Consciousness, to build up the 4 pairs of **KRIYĀ Cittas**.

Accordingly, there will be 35, 34, 34, and 33 mental factors (**cetasikas**) associating in their respective (pairs) states of Consciousness.

In the same manner, omitting the 3 **Virati** (i.e. **Sammā, Vācā, Sammā Kammanta, Sammā Ajīva**), and the 2 **Appamaññā** (i.e. **Karunā and Muditā**), the same mental factors (**Cetasikas**) associate in their respective states of Consciousness, to build up the 4 pairs of **VIPĀKA Cittas**.

Accordingly, there will be 33, 32, 32 and 31 mental factors (**cetasikas**) associating in their respective (pairs) states of Consciousness.

Summing up then we would say: –

(1) 38 **Cetasikas** can associate in the 1st pair of **Kāmāvacara KUSALA Cittas**;

(2) 37 **Cetasikas** can associate in the 2nd pair of **Kāmāvacara KUSALA Cittas**; (because there is no **Paññā** here—**Ñānavippayuttam**);

(3) 37 **Cetasikas** can associate in the 3rd pair of **Kāmāvacara KUSALA Cittas**; (because there is no **Pīti** here—**Upekkhāsaṅgatam**); and

(4) 36 Cetasikas can associate in the 4th pair of Kāmāvacara KUSALA Cittas; (because there is no Paññā and Pīti here—Upekkhāsaṅgatam—Ñānavippayuttam);

(5) 35 Cetasikas can associate in the 1st pair of Kāmāvacara KRIYĀ Cittas; (because the 3 Virati are not associated here);

(6) 34 Cetasikas can associate in the 2nd pair of Kāmāvacara KRIYĀ Cittas; (because there is no Paññā here, Ñānavippayuttam);

(7) 34 Cetasikas can associate in the 3rd pair of Kāmāvacara KRIYĀ Cittas; (because there is no Pīti, —Upekkhāsaṅgatam);

(8) 33 Cetasikas can associate in the 4th pair of KRIYĀ Cittas; (because there is no Paññā and Pīti here, —Upekkhāsaṅgatam—Ñānavippayuttam);

(9) 33 Cetasikas can associate in the 1st pair of VIPĀKA Cittas; (because the 3 Virati and 2 Appamaññā are not associated here);

(10) 32 Cetasikas can associate in the 2nd pair of VIPĀKA Cittas; (because there is no Paññā, —Ñānavippayuttam);

(11) 32 Cetasikas can associate in the 3rd pair of **VIPĀKA Cittas**; (because there is no **Pīti** here, – **Upekkhāsahagatam**);

(12) 31 Cesikas can associate in the 4th pair of **VIPĀKA Cittas**; (because there is no **Paññā** and **Pīti** too here, – **Upekkhāsahagatam** **Ñānavippayuttam**).

Mental factors (Cetasikas) not associating in ‘beautiful’ (Sobhana) Consciousness.

(1) Among the ‘beautiful’ (Sobhana) mental factors (Cetasikas), the 3 Abstinences (Virati) do not associate in the **Kāmāvacara KRIYĀ** as also in all the **Mahāggata Cittas**.

(2) The 2 **Appamaññā** (i.e. **Karunā** and **Muditā**) do not associate in the Supramundane (**Lokuttara**) states of Consciousness;

(3) Similarly, the 2 Illimitables (**Appamaññā**) and 3 Abstinences (**Virati**), do not associate in the **Kāmāvacara VIPĀKA Cittas**.

‘SPECIAL’ mental factors (Cetasikas) that distinguish various types of Consciousness

(1) In the Supramundane states of Consciousness (**Lokuttara Cittas**), mental factors (**Cetasikas**) that associate with trance-Consciousness (i.e. **Jhāna**-Consciousness) are called ‘SPECIALS’. These ‘Specials’ help to develop the 40 states of Supramundane (**Lokuttara**) Consciousness. They are **Vitakka**, **Vicāra**, **Pīti**, **Ekaggatā**.

(2) In the **Mahāggata Cittas**, the 2 Illimitables (**Appamaññā**), and the Trance-Consciousness ‘Specials’ referred to in (1) above are the ‘SPECIALS’ that distinguish these states of Consciousness from others.

(3) In the **Kāmāvacara Sobhana Cittas**, the 3 Abstinences (**Virati**), **Paññā**, **Pīti**, and also the 2 Illimitables (**Appamaññā**) are the ‘SPECIALS’.

Synthesis (**Saṅgaha**) Of Unwholesome (**Akusala**) states of Consciousness —7 Scales

(1) 19 mental factors (**Cetasikas**), made up of the 13 **Añña-Samāna** (i.e. 7 ‘Universals’, **Sabba-citta-sādhāraṇa**, and 6 ‘Particulars’, **Pakiṇṇakas**) and the 4 unwholesome ‘Universals’, **Sabba-Akusala-Sādhāaranas**, together with **Lōbha** and **Ditṭhi**, associate to build up the 1st **Asaṅkhārika Citta** rooted in **Lōbha**;

(2) In the same way, 19 mental factors (**Cetasikas**), made up of the 13 **Aññasamāna** (i.e. 7 ‘Universals’, and 6 ‘Particulars’) and the 4 unwholesome ‘Universals’, together with **Lōbha** and **Māna**, associate to build up the 2nd **Asaṅkhārika Citta** rooted in **Lōbha**;

(3) In the same way, 18 mental factors (**Cetasikas**), made up of the 7 ‘Universals’ and 5 ‘Particulars’, together with the 4 Unwholesome ‘Universals’, as also **Lōbha** and **Ditthi**, associate to build up the 3rd **Asaṅkhārika Citta** (**Pīti** is not associated here);

(4) In the same way, 18 mental factors (**Cetasikas**), made up of the 7 ‘Universals’ and 5 ‘Particulars’, together with the 4 Unwholesome ‘Universals’, as also **Lōbha** and **Māna**, associate to build up the 4th **Asaṅkhārika Citta** (**Pīti** is not associated here too);

(5) In the same way, 20 mental factors (**Cetasikas**), made up of the 6 ‘Universals’ and 5 ‘Particulars’, together with the 4 Unwholesome ‘Universals’, as also **Dōsa**, **Issā**, **Macchariya**, **Kukkucca**, associate to build up the 5th **Asaṅkhārika Citta** (**Pīti** is not associated here too);

(6) 21, 21, 20, 20, 22 mental factors (**Cetasikas**) associate in a similar way with the addition of **Thīna-Middha** (i.e. Sloth and Torpor), as ‘Specials’, to build up the 5 **Sasaṅkhārika** (i.e. prompted or induced) **Cittas**;

15 mental factors (**Cetasikas**), made up of 11 **Añña-samāna** (i.e. 7 ‘Universals’ and 4 ‘Particulars’, –**Chanda** and **Pīti** do not associate here), together with the 4 Unwholesome ‘Universals’, associate to build up the state of Consciousness rooted in **Mōha**, – **Upekkhāsahagata-uddhacca-sampayutta-citta**);

15 mental factors (**Cetasikas**), made up of 10 **Añña-samāna** (i.e. 7 ‘Universals’ and 3 ‘Particulars’, –**Chanda**, **Pīti** and **Adhimokkha** do not associate here), together with the 4 Unwholesome ‘Universals’, and the addition of **Vicikicchā**, associate to build up the **Upekkhāsahagatam vicikicchā-sampayutta citta**.

NOTE. –**Uddhacca** means restlessness, the character of excitability. Restlessness (**Uddhacca**), however, is found in all unwholesome (**Akusala**) states of Consciousness. To indicate, however, that restlessness is of a more pronounced nature here, this state of

Consciousness is called **Udhacca-sahagata citta**, while in other states of Consciousness where restlessness (**Uddhacca**) is not pronounced, is weak, they are described as **Uddhacca-sampayutta**, i.e. merely accompanied by restlessness.

The books give us 7 reasons for the association of **Uddhacca** (i.e. restlessness) in certain states of Consciousness (**Cittas**). These are:

(1) being uneducated; that is to say, not informed on the **Dhamma**, not having listened to, not having given ear to the teaching of the **Dhamma**;

(2) not being of an enquiring disposition; that is to say, not investigating (into) what is good and bad, what will be beneficial to one's welfare, and what will not: indolent, in other words;

(3) not disciplined; not being one who is orderly in his character, not refined;

(4) not associating with good elderly people of experience a **Kalyāṇamitta**, for instance;

(5) keeping evil company, associating with evil friends;

(6) talking always on evil things; one's

conversation being always on something evil;

(7) constant worry of mind and body.

The two states of Consciousness (**Cittas**) rooted in Delusion (**Mōha**), have only one root in (**hetu**); they are not associated with the other two roots, viz. –Greed (**Lōbha**), and Hatred (**Dōsa**). For, here, in these two states of Consciousness, Delusion (i.e. **Mōha**) is very strongly associated, of a marked character, and there is, therefore, an indifferent feeling experienced in these 2 states of Consciousness. These states of Consciousness, also arise without any inducement, much like an **Asaṅkhārika Citta**. They are also not creative, not active: they produce nothing, –no results.

Thus, as we see, in all manner of calculations, though they associate separately, the unwholesome mental factors (**Akusala Cetasikas**), associate in accordance with these 7 Scales of Synthesis to build up the 12 unwholesome states of Consciousness (i.e. 12 **Akusala Cittas**).

Accordingly, in these unwholesome states of Consciousness (**Akusala Cittas**), 18, 19, 20, and 21, 20, 22, 15 mental factors (**Cetasikas**), associate in these 7 Scales of Synthesis, to build up their respective states of unwholesome Consciousness.

Thus, 14 mental factors (**Cetasikas**), made up of the 4 Unwholesome ‘Universals’ (**Sabba-Akusala-Sādhārana-cetasikas**), viz., **Mōha**, **Āhirika**, **Anottappa**, **Uddhacca**, and 10 **Añña Samāna**, viz., 7 mental factors common to all states of Consciousness (**Sabba-citta-sādhāraṇa**) and 3 of the 6 ‘Particulars’ (**Pakiṇṇakas**) omitting **Chanda**, **Pīti**, **Adhimokkha**, associate in all unwholesome states of Consciousness (**Akusala Cittas**).

Synthesis (**Saṅgaha**) of the 18 Causeless states of Consciousness (**Ahetuka Cittas**)

(1) 12 mental factors (**Cetasikas**) associate to build up the Laughter-generating (**Hasituppāda**) state of Consciousness (these are the **Sabba-citta-sādhāraṇa** and 5 **Pakiṇṇakas**, omitting **Chanda**, i.e. Desire-to-do, which does not associate here);

(2) 11 mental factors (**Cetasikas**), made up of the 7 ‘Universals’ (**Sabba-citta-sādhāraṇa**), and 4 ‘Particulars’ (**Pakiṇṇakas**), omitting **Chanda** and **Pīti**, associate to build up the **Votthapanā** (which incidentally is identical with **Manodvārāvajjana**) state of Consciousness;

11 mental factors (**Cetasikas**) made up of the 7 ‘Universals’ (**Sabba-citta-sādhāraṇa**),

and 4 ‘Particulars’ (**Pakiṇṇakas**), omitting **Chanda**, and **Pīti**, associate to build up the **Votthapanā** (which incidentally is identical with **Manodvārāvajjana**) state of Consciousness;

(3) 10 mental factors (**Cetasikas**), made up of the 7 ‘Universals’ (**Sabba-citta-sādhāraṇa**) and 3 ‘Particulars’ (**Pakiṇṇakas**) omitting **Chanda**, **Pīti**, **Viriya**, associate to build up each of the following states of Consciousness (**Cittas**);

(a) **Manōdhātu-Tīka**, viz. –
Pancadvārāvajjana
2 **Sampaticchana**; and

(b) 2 **Ahetuka Upekkhā-sahagata**
santirana cittas, which produce
re-birth or re-linking (**Paṭisandhi**);

(4) 7 ‘Universals’ (**Sabba-citta-sādhāraṇa**) associate to build up: the **Dvipañca-viññāna cittas** (i.e. 5 pairs of Consciousness (**Viññāna**), viz. –

Cakkhu-viññāna (giving rise to both moral
and immoral Consciousness),
Sota-viññāna, etc. (The **Pakiṇṇakas**) do not
associate in this Group).

As, we see then, by a combination of mental factors in different ways, the 18 Causeless states of Consciousness (**Ahetuka Cittas**) are built up in these 4 Scales.

Thus, 12, 11, 10, and 7 mental factors (**Cetasikas**) associate in different ways to build up the 18 Causeless states of Consciousness (**Ahetuka Cittas**) through these 4 Scales.

The 7 ‘Universals’ (**Sabba-citta-sādhārana**) are associated in all Causeless states of Consciousness (**Ahetuka Cittas**).

The (other) ‘Particulars’ (**Pakinnakas**) associate as occasion arises.

Thus, as we have seen in great detail, these are the 33 Scales of Synthesis through which the various mental factors (**Cetasikas**) associate, as occasion arises, to build up the different types of Consciousness.



CHAPTER 10

A Treatise of Particulars Concomitants of Consciousness

Introduction

Now, as we have seen, in Consciousness taken as one with its fifty-two mental concomitants, we distinguish 53 mental states which, according to their different characteristics and their several modes of association, combine in various ways for the Mind (i.e. **Citta**) to function.

We shall now briefly summarise the six Divisions, viz., Feelings (**Vedanā**), roots (**Hetu**), Functions (**Kicca**), Doors or Avenues (**Dvāra**), Objects (**Ārammaṇa**), and Bases (**Vatthu**), which associate to build up the various states of Consciousness (i.e. **Cittas**).

Feelings (**Vedanā**)

Summarising feelings, we find that feelings are threefold. Generally, the Mind re-acts to feelings (**Vedanā**) in 3 ways, viz., feeling either pleasure (**Sukha**, bodily), or feeling pain (**Dukkha**, bodily), or just indifferent (**Upekkhā**), as the case may be. In

other words, when the mind apprehends an object, it experiences either a happy, unhappy or neutral feeling.

When these same feelings are divided into five, that is to say, when the taste of an object is experienced through the 5 **Indriyas** (i.e. Controlling faculties, such as the Eye, Ear, Nose, Tongue and Body), the feelings (**Vedanā**) are described in 5 ways, as either **Sukha** (pleasurable, bodily), **Dukkha** (painful, bodily), **Somanassa** (pleasurable, mental) **Domanassa** (painful, mental), or, Indifferent (**Upekkhā**).

And, of the 5 types of feelings, **Sukha Vedanā** (i.e. a pleasurable bodily feeling), is associated only in Consciousness where a pleasurable bodily feeling is experienced (i.e. **Kusala Vipāka Kāyaviññāṇa-citta**), viz. –

(1) **Sukha-sahagatam Kāyaviññāṇam** (No. 12 of the **Ahetukas**).

In the same way, **Dukkha Vedanā** (i.e. a painful bodily feeling), is associated only in Consciousness where a painful bodily feeling is experienced (i.e. **Akusala Vipāka Kāyaviññāṇa-citta**), viz. –

(1) **Dukkha-sahagatam Kāyaviññāṇam** (No. 5 of the **Ahetukas**).

A Somanassa (i.e. pleasurable mental feeling) is experienced in the following 18 states of Consciousness: –

4 states of Consciousness (**Cittas**) rooted in **Lobha**, viz. –

Somanassa-sahagatam ditṭhigatasampayuttam
asankhārikam

Somanassa-sahagatam ditṭhigatasampayuttam
sasankhārikam

Somanassa-sahagatam ditṭhigatavippayuttam
asankhārikam

Somanassa-sahagatam ditṭhigatavippayuttam
sasankhārikam

12 Kāmāvacara-sobhana-cittas, viz. –

04 Kusala, 4 Vipāka, 4 Kriyā

01 Somanassa Santīraṇa-citta, viz. –

Somanassa-sahagatam Santīraṇacittam
(No. 14 of the Ahetukas)

01 Hasituppādacitta (i.e. laughter-generating)

18

These 18 states of Consciousness (**Cittas**) produce a pleasurable feeling in the sensuous (**Kāmāvacara**) planes of existence.

A pleasurable mental feeling is also experienced in the following 44 states of Consciousness: –

11 Cittas of the 1st Jhāna (made up of 4 Maggas, 4 Phalas, and 3 i.e. Kusala, Vipāka, Kriyā of the Jhāna).

11 Cittas of the 2nd Jhāna (made up as above).

11 Cittas of the 3rd Jhāna (made up as above).

11 Cittas of the 4th Jhāna (made up as above).

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All these 62 states of Consciousness (Cittas) produce a pleasurable mental feeling (Somanassa). In other words, these various states of Consciousness show how a pleasurable feeling (Sukha-Vedanā) arises in different ways when the mind (Citta) and mental factors (Cetasikas) feast upon an object.

A painful mental feeling (Domanassa) is experienced in the following states of Consciousness:

Domanassa-sahagatam patigahasampayuttam asankhārikam (No. 9 among the Akusala Cittas); and

(Domanassa-sahagatam)
patigahasampayuttam sasankhārikam (No. 10 among the Akusala cittas).

Fifty-five states of Consciousness (Cittas) are associated with an indifferent feeling (Upekkhā) these being made up of the remaining Cittas, i.e. 121 minus 66 (which latter are made up of $1 + 1 + 62 + 2 = 66$) == 55.

Summarising all this, we may then say that 121 states of Consciousness arise through the 5 Controlling Faculties (**Indriyas**), producing pain and pleasure, both mental and physical, and also indifferent feelings (**Vedanā**), viz. –

Sukha-sahagata-cittas (accompanied by a pleasurable bodily feeling)	= 01
Dukkha-sahagata-cittas (accompanied by a painful bodily feeling)	= 01
Somanassa-sahagata-cittas (accompanied by a pleasurable mental feeling)	= 62
Domanassa-sahagata-cittas (accompanied by a painful mental feeling)	= 02
Upekkhā-sahagata-cittas (accompanied by an indifferent feeling)	= <u>55</u>
	121

The Six Roots (**Hetu**)

Summarising the roots (**hetu**), we find that there are 6 types of roots, viz., **Lobha** (i.e. reed), **Dosa** (i.e. Hatred), **Moha** (i.e. Delusion), and Aloha (i.e. Generosity), **Adosa** (i.e. Amity), **Amoha** (i.e. Knowledge or wisdom).

these roots are really ‘forces’, which can carry everything before them, much like Wind, Fire, Water and Mind which can sweep away everything that is in

their path. The aim or purpose of roots (**hetu**) is to establish the various states of Consciousness (**cittas**) and their associated **cetasikas** (i.e. mental factors) firmly on the object (**ārammanā**), much like a tree that is firmly held to the ground by its roots.

Eighteen states of Consciousness (**Cittas**) arise without roots (**Ahetuka**), viz. –

Dvipañca-viññāṇa cittas	= 10
Sampaticchana-cittas	= 02
Santīraṇa-cittas	= 03
Votthapanā-cittas	= 01
Hasituppāda-cittas	= 01
Pañcadvārāvajjana cittas	= <u>01</u>
	18

The remaining 71 states of Consciousness (**Cittas**) arise with roots, and are called **Sa-hetuka** (i.e. 89 minus 18 = 71).

Of these, there is only one root in 2 states of Consciousness (**Cittas**), rooted in Delusion (i.e. **Moha**), and these are called one-rooted. Having only one root, these are, therefore, very weak states of Consciousness.

The 8 states of Consciousness rooted in Greed (**Lobha**), are also associated with Delusion (i.e.

Moha). Therefore, there are two roots (**hetu**), viz., **Lobha** and **Moha**, in these states of Consciousness. The two states of Consciousness rooted in Hatred (**Dosa**), are also associated with Delusion (i.e. **Moha**): therefore, there are two roots, viz., **Dosa** and **Moha**, in these two states of Consciousness also.

The 12 **Kāmā Sobhana Cittas** dissociated from Knowledge (i.e. **Somanassa-sahagata-ñānavippayuttam-cittas**, –both **Asankhārika** and **Sasaṅkhārika**, viz., 4 **Kusala**, 4 **Vipāka**, 4 **Kriyā**), rooted in **Alobha** and **Adosa**, as the case may be, are also associated with two roots. There are, therefore, 22 states of Consciousness in all associated with 2 roots (**hetu**), and they are called **Dvi-hetu cittas**, i.e. Double-rooted or Twin rooted **Cittas**.

There are 3 roots (**hetu**) associated with 47 states of Consciousness, viz. –

- (1) 12 **Somanassa-sahagata-Ñānasampayutta-cittas**, i.e. those states of Consciousness associated with knowledge, viz. 4 **Kusala**, 4 **Vipāka**, 4 **Kriyā**;
- (2) 27 **Mahaggata cittas** (i.e. 15 **Rūpa** and 12 **Arūpa**);
- (3) 08 **Supramundane (Lokuttara) cittas**.

making in all, as we see, 47 states of Consciousness. These are called **Ti-hetuka cittas**.

And, as 3 ‘forces’ operate in these **Ti-hetuka** states of Consciousness, they are more powerful than **Dvi-hetuka Akusala** states of Consciousness. We might add here that **Ti-hetu** also means, not merely being actuated by the 3 wholesome (**kusala**) roots only at the moment of doing a (good) deed, but also being actuated by these 3 good roots in the 3 stages, (1) prior to, (2) during, and (3) after the deed has been done. We must, therefore, in our early preparations also be actuated by the 3 wholesome (**kusala**) roots; thereafter, at the moment of doing the deed too we must be actuated by the 3 good roots; and, again, after doing the deed, we must still be in that same *rejoicing* frame of mind. If during any of these 3 stages, remorse or regret arises in our minds, that deed done does not become a perfect **Ti-hetuka** deed, but becomes an imperfect **Ti-hetuka** deed: the resultants (**vipaka**) too take effect accordingly. For example, when the 1st **Jhāna** is perfect, one is reborn as a Maha-Brahma; when it is not so perfect, one is reborn as a Minister to Maha-Brahma; and, when the **Jhāna** is not as perfect even as the latter, one is reborn merely as one of **Brahma’s** retinue.

Of interest here, we might also add that when King Vessantara gave away his two children Jaliya and

Krishnajina to the mendicant, the **Brahman Jūjaka**, he did so actuated by a **Ti-hetuka** thought (**citta**) of perfecting the **Dana-Parami**; when, however, his children cried in pain, being beaten by the Brahman, notwithstanding all his past experiences of the **Paramis**, yet being still a worldling (**Puthujjana**), overtaken by grief and attachment and the thought that 'his children' were being beaten, he looked up, we are told, at his sword. In that instant he soiled his mind. but remembering quickly that his Goal was Buddhahood, he rallied round and composed his mind.

There are no **Ti-hetu** unwholesome states of Consciousness (**Akusala cittas**). Three roots (**Ti-hetu**) states of Consciousness are found only among the wholesome (**Kusala**) states of Consciousness. Unwholesome (**Akusala**) states of Consciousness (**Cittas**), are associated with either two or one root.

There are, we said, 3 unwholesome roots, viz., **Lobha, Dosa, Moha**. In the same way, there are also their opposites, viz., the 3 wholesome roots, viz., **Alobha, Adosa, Amoha**. There is also a 3rd group, viz. **Avyākata hetu**. These are really Indeterminate, that is to say, they are determined as neither karmically wholesome nor as karmically unwholesome: such states of Consciousness are karmically neutral, which means that they are amoral states of Consciousness, and so too, are the mental factors associated with them.

They are either merely **kamma**-resultants (**Vipāka**) as, for example, all the Sense-perceptions and the mental factors associated therewith, or, they are states of Consciousness that are karmically independent of functions (**Kriyā**).

Thus, as we see, 18 states of Consciousness are rootless or Causeless (**Ahetuka**); two states of Consciousness are associated with one root; 22 states of Consciousness are associated with two roots; and, 47 states of Consciousness are associated with 3 roots.

CETASIKAS

(1) **Ahetuka-Cetasikas:** There are 13 Cetasikas called Ahetuka-Cetasikas. They are made up of 12 of the **Aññasamānas**, viz., the 7 **Sabba-citta-sādhāraṇa**, and 5 of the 6 **Pakinnakas** (omitting **Chanda**), which 12 cetasikas associate in the 18 Ahetuka-cittas, together with **Moha** that associates in the 2 states of Consciousness rooted in **Moha**, viz., the **Vicikicchā-sahagata** and **Uddhaccha-sahagata-cittas**.

Note, here, that though **Moha**, as a rule, associates with **Cittas** rooted in **Lobha** and **Dosa**, and so associates in **Sa-hetuka cittas**, when **Moha** associates singly, alone, in any **citta** as its only root

(as in the **Vicikicchā-sahagata**, and **Uddhaccha sahagata cittas**), it becomes an **Ahetuka-cetasika**.

(2) Single-rooted **Cetasikas**: These are made up of 15 of the 16 **Cetasikas** that associate in the 2 **cittas** rooted in **Moha** (omitting **Moha**), the 3 **cetasikas**, viz. **Lobha**, **Dosa** and **Moha** that associate in **cittas** rooted in **Lobha** and **Dosa** (which also are single-rooted **cetasikas** because the predominant root in them is either **Lobha** or **Dosa** as the case may be), the 2 **cetasikas**, **Alobha** and **Adosa** that associate in **Ñānvippayutta sobhana cittas** (which also are single-root **cetasikas** because **Alobha** or **Adosa** must always associate together in their respective states of Consciousness). There are, therefore, as we see, 21 single rooted **cetasikas**, viz., $15 + 3 + 2 + 1$ (i.e. **Vicikicchā**).

Now, what are the 16 **cetasikas** that associate in the two **cittas** rooted in **Moha**? These are:

- 11 **Aññasamānas** (omitting **Chanda** and **Adhimokkha**), viz., **Phassa**, **vedanā**, **saññā**, **cetanā**, **ekaggatā**, **jivitindriya**, **manasikāra** with **Vitakka**, **vicāra**, **viriya**, **piti**, i.e. 7 'Universals' and 4 'Particulars'.
- 04 **Akusala sādhāraṇas**, viz., **Moha**, **Ahirika**, **Anottappa**, **Uddhacca**.
- 01 **Vicikicchā**

when **Moha** associate singly as a root, and is not associated with other roots, it is not included among the Single-rooted **cetasikas**, as it then comes, as we have seen above, under the **Ahetuka-cetasikas**.

The Single-rooted (21) **cetasikas** are, therefore, made up as follows: —

11	Aññāsamānas (omitting Chanda and Adhimokkha),
04	Akusala sādhāraṇas
03	Lobha, Dosa, Moha
01	Vicikicchā
<u>02</u>	Alobha and Adosa
21	

These 21 are Single-rooted **cetasikas**, that is to say, **cetasikas** having the force of one root, and, as we have also seen, they associate in the 2 **cittas** rooted in **Moha** in **cittas** rooted in **Lobha** and **Dosa**, and also in **cittas** rooted in **Alobha** and **Adosa** (i.e. **Ñānavippayutta-sobhana-cittas**).

Twin-rooted **Cetasikas**: There are 48 twin-rooted **Cetasikas**, viz.

13	Aññāsamānas
<u>12</u>	Akusala (omitting Vicikicchā)
26	
less	<u>03</u> (i.e. Lobha, Dosa, and Moha)
	23

Lobha, Dosa, and Moha, are not reckoned here, as they have already been brought under the 21 Single-rooted **cetasikas** seen earlier. Thus there are 23 twin-rooted **cetasikas** in this group. Now, these together with the 22 out of the 24 **sobhana cetasikas** (omitting **Alobha** and **Adosa**, because **Alobha** and **Adosa** are also reckoned among the Single-rooted **cetasikas** that associate in **Ñāṇavippayutta-cittas** seen earlier), make up 45 of the 48 twin-rooted **cetasikas**. These, together with the 3 **cetasikas**, viz., **Alobha**, **Adosa**, **Amoha** that associate in the Treble-rooted or **Ti-hetuka cittas**, are also included in the twin-rooted group of **cetasikas**. Accordingly, there are 48 twin-rooted **cetasikas**, or, **cetasikas** that associate in states of Consciousness (**cittas**) that are associated with 2 roots, for where there is **Amoha**, there must also be both **Alobha** and **Adosa**.

Ti-hetuka Cetasikas: Thirty-five out of the 38 **cetasikas** that associate in **Ñāṇasampayutta-cittas** (omitting **Alobha**, **Adosa** and **Amoha**), are **Ti-hetuka**, viz. –

13	Aññāsamānas
22	Sobhana cetasikas
35	

Alobha, Adosa and **Amoha** are not reckoned here, because they are already included among the twin-

rooted **cetasikas**. Accordingly, there are, as we see, 35 Treble-rooted or **Ti-hetuka cetasikas**, or, 35 **cetasikas** that are associated with 3 roots.

The following is a Table illustrating this: –

No. of Roots (hetu)	No. of Cittas	No. of Cetasikas
Ahetuka	18	13
Single-rooted	2	21
Twin-rooted	22	48
Treble-rooted	47	35

The 13 **Ahetuka-cetasikas** mentioned above, are made up as follows: –

07 **Sabba-citta-sādhāraṇas**, viz., **Phassa, vedanā, saññā, cetanā, Jīvitindriya, ekaggatā, manasikāra**

05 **Pakīṇakas**, viz., **Vitakka, vicāra, adhimokkha, viriya, pīti** (omitting **Chanda**).

01 **Moha** (that associates in **cittas** rooted in **Moha**).

13

The 21 Single-rooted **cetasikas** mentioned above, are made up as follows: –

- 07 **Sabba-citta-sādhāraṇas** (as above)
- 04 **Pakiṇṇakas**, viz., **Vitakka, vicāra, viriya, pīti** (omitting **Adhimokkha** and **Chanda**).
- 04 **Akusala-sādhāraṇas**, viz., **Moha, Ahirika, Anotappa and Uddhacca**
- 01 **Vicikiccā** (which associates in **cittas** rooted in **Moha**)
- 03 **Lobha, Dosa, Moha** (that associate in **cittas** rooted in **Lobha** and **Moha**, and **Dosa** and **Moha**.)
- 02 **Alobha and Adosa** (that associate in
- 21 **Ñānavippayutta-sobhana-cittas.**)

The 48 Twin-rooted **cetasikas** mentioned above are made up as follows: –

13	Aññāsamānas (i.e. 7 ‘Universals’ and 6 ‘ Pakiṇṇakas ’).
<u>13</u>	Akusala (omitting Vicikiccha)
26	
less	<u>03</u> (<i>i.e. lobha, dosa, moha</i> which are single-rooted). <u>23</u>
22	(out of 24 Sobhana cetasikas , omitting Alobha and Adosa that associate in Ñānavippayutta-cittas)
<u>03</u>	Alobha, Adosa, Amoha (that associate in Ti-hetuka cittas)
48	

The 35 Treble-rooted (**ti-hetuka**) **cetasikas** mentioned above, are made up as follows: –

13 **Aññāsamānas** (i.e. 7 ‘Universals’ and 6 ‘Particulars)

22 **Sobhana cetasikas** (omitting **Alobha**, **Adosa**, 35 and **Amoha**, which are already included among the Twin-rooted **cetasikas**).

Functions (**Kicca**)

Summarising Functions (**Kicca**), we find that there are 14 of these, viz. –

1. **Patisandhi** – re-linking.
2. **Bhavaṅga** – life-continuum or sub-Conscious life-stream.
3. **Āvajjana** – advertiring of the mind towards the object, forming the first stage in the process of Consciousness.
4. **Dassana** – seeing.
5. **Savaṇa** – hearing.
6. **Ghāyana** – smelling.
7. **Sāyan** – tasting.
8. **Phusana** – bodily feeling (touch)
9. **Sampaticchana** – ‘receptive consciousness’
10. **Santīrṇa** – investigating.
11. **Votthapana** – deciding–freewill is exercised here.

12. Javana	–	implusion.
13. Tadārammana	–	registering.
14. Cuti	–	dying (decease).

At 12 above, a **Kamma** (i.e. Action) or **Kammapatha** (full resultant of a ‘Course of Action’) is created. At 13 above, because there is a ‘registering’, memory of the incident or event is retained. 14 is the last thought (**Cittas**) in any life-time (**Bhava**).

Now, these 14 functions (**kicca**), by the differences in their places or ‘occasions’ (**thānas**) of arising, are considered as ten-fold. That is to say there are 5 Senses, and all 5 Senses have the same mental status, and as ‘*occasion*’ arises, from their respective places (**thānas**), moral or immoral states of Consciousness arise. Functions, therefore, by way of ‘stage’, ‘place’, or ‘occasion’ are in their classification, considered as tenfold.

(a) The 2 **Santīraṇa-cittas** accompanied by Indifference (**Upekkhā**), the 8 **Kāmāvacara (Mahā) Vipāka cittas**, the 9 **Rūpa** and **Arūpa-vipāka cittas**, totaling in all, 19 **cittas**, perform the 3 functions of: –

Patisandhi (i.e. re-linking),
Bhavaṅga (i.e. life-continuum), and
Cuti (dying, decease, or last
thought in the present life-time)

These 3 are
free
of Avenues.

(b) There are 2 Cittas that perform the function of ‘Advertence’ (i.e. Āvajjana). These are: –

1. **Pañcadvārāvajjana** (i.e. through Sense-avenues),
2. **Manodvārāvajjana** (i.e. through Mind-avenue).

Here, we must note, however, that the **Manodvārāvajjana citta** performs the function of **Votthapanā** (i.e. determining) in a Conscious-process that arises through the **Pañcadvārāvajjana**.

(c) In the same way, there are 2 classes of **cittas**, one that is moral (**kusala**) and one that is immoral (**akusala**) that perform the function of ‘receiving’, either good or bad, moral or immoral, agreeable or disagreeable objects, as the case may be, through the 5 Sense-organs, and in the (mental) ‘reception’ of impressions, viz. –

Eye (**Dassana**),

Ear (**Savaṇa**),

Nose (**Ghāyana**),

Tongue (**Sāyana**),

Bodily feeling-touch (**Phusana**),

Receiving (**Sampaticchana**).

(d) There are 3 classes of Consciousness (**cittas**) that perform the function of Investigating (**Santīrana**), viz., Nos. 7, 14 and 15 of **Ahetukas**.

(e) Excepting the states of Consciousness at (b) above, viz., the 2 **Āvajjana cittas** (i.e. **Pañcadvārāvajjana** and **Mānadvārāvajjana**), the function of **Javana** (i.e. Impulsion) is performed by 55 states of Consciousness, made up as follows: –

	21	Kusala cittas , viz. –
	08	Kāmāvacara kusala
	05	Rūpāvacara
	04	Arūpāvacara
	<u>04</u>	Magga
	21	
as also, the	12	Akusala cittas
	04	Phala cittas , and
	<u>18</u>	Kriyā cittas
	55	(i.e. Hasituppāda 1, Kāmāvacara kriyā 8 Rūpāvacara 5, and Arūpāvacara 4).

thus making 55 states of Consciousness (**cittas**) in all, in which **Javana** i.e. Impulsion) functions.

The 18 **Kriyā cittas** referred to here are those **cittas** that arise only in **Arahats**, and, do not, therefore, produce resultants (**vipākas**).

(f) Eleven states of Consciousness (**cittas**) perform the function of ‘Registering’ (**Tadārammaṇa**), viz. –

08 **Mahā-Vipākas**, and
03 **Santīraṇas**
11

Now, a class of Consciousness may perform one or more functions. The 2 **Santīraṇa-cittas** (accompanied by Indifference, i.e. **Upekkhā**), both **Kusala** and **Akusalā**, perform 5 functions, viz. –

- (1) **Patiṣandhi** (i.e. re-linking)
- (2) **Bhāvaṅga** (i.e. life-continuum)
- (3) **Cuti** (i.e. dying, decease)
- (4) **Santīraṇa** (i.e. investigating),
- (5) **Tadārammaṇa** (i.e. registering).

(It is **Tadārammaṇa** (i.e. ‘registering’) that helps us to remember events, helps the Memory-process).

The 8 **Mahā-Vipāka-cittas** perform 4 functions, viz. –

- (1) **Patiṣandhi** (i.e. re-linking)
- (2) **Bhāvaṅga** (i.e. life-continuum)

- (3) **Cuti** (i.e. dying, decease), and
- (4) **Tadārammaṇa** (i.e. registering).

The 9 **Mahagatta (Vipāka)** cittas perform 3 functions, viz. –

- (1) **Patisandhi** (i.e. re-linking)
- (2) **Bhavaṅga** (i.e. life-continuum)
- (3) **Cuti** (i.e. dying, decease).

The **Somanassa Santirana-citta** performs 2 functions, viz.

- (1) **Santirana** (i.e. investigating),
- (2) **Tadārammana** (i.e. registering)

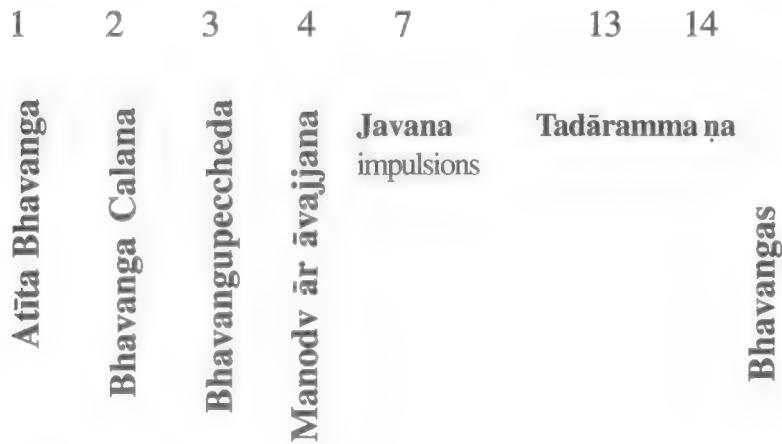
In the same manner, **Manodvārāvajjana-citta** performs 2 functions, viz. –

- (1) **Āvajjana** (i.e. ‘adverting’ in the **Manodvārāvajjana-cittas**);
- (2) **Votthapanā** (i.e. deciding, exercising ‘free-will’ in the **Pañcadvārāvajjana cittas**).

Please see Diagram 3 and 4.

Diagram 3

A **Manodvārāvajjana Citta-vīthi** runs as follows: –



All the remaining states of Consciousness (**cittas**), viz. –

55	Javanas
03	(i.e. Manodhātu-tika , viz., Pañcadvārāvajjana 1, and 2 Sampaticchana), and
<u>10</u>	Dvipañca-viññāṇa
68	

perform ONE function.

Thus, by the differences in their functions, such as **Paṭisandhi**, **Bhavaṅga**, etc., there are states of Consciousness (i.e. **cittas**), that perform 14 different functions; and, there are states of Consciousness (i.e. **cittas**) that differ in 10 ways according to the differences in the places or the occasions (**thānas**) of their arising. These 10 places (**thānas**) are:

- (1) **Atīta-Bhavaṅga**,
- (2) **Bhavaṅga-calana**,
- (3) **Bhavangupaccheda**,
- (4) **Dvāravajjana**,
- (5) **Panca-viññāṇā** (i.e. one of the 5 types of Consciousness, say, Eye-consciousness or **Cakkhu-viññāṇa**, etc.)
- (6) **Sampaticchana**,
- (7) **Santīraṇa**,
- (8) **Votthapanā**,
- (9) **Javana**,
- (10) **Tadārammaṇa**. (Please see Diagram 1).

The number of states of Consciousness (**cittas**) that arise corresponding to functions and their respective places (**thānas**) of arising, are as follows:
Of:

1 functions at 1 place ... there are	68	cittas
2 functions at 2 places,,	2	,,
3 functions at 3 places,,	9	,,
4 functions at 4 places,,	8	
5 functions at 5 places,,	<u>2</u>	,,
	89	cittas

NOTE. —

(1) In **Manodvārāvajjana** **cittas**, **Manodvārāvajjana** performs the function of 'Adverting' (**Āvajjana**), and **Javaṇa** follows **Manodvārāvajjana**. as shown above.

(2) The **Pañcadvārāvajjana** **citta** (see Diagram 1, p. 52) is like an 'Universal-joint' where five gears, so to speak, change automatically, according to the object (**ārammanā**) received at any one of the five doors (**dvāra**). And, **Votthapanā** (at 8 of Dia. 1), is followed by **Javaṇa**. This is how a normal **Pañcadvārāvajjana Citta-vīthi** runs. Such a **Citta-vīthi** can produce only ordinary, simple **kamma** (i.e. **Proti-vipākas**). It has no 'force' or 'strength' to produce **Patisandhi-vipākas** (i.e. re-linking).

Patisandhi-vipākas (i.e. re-linking with a new birth or new existence), are produced by a **Kammapatha** (i.e. full ‘Course of Action’). And, for a **Kammapatha** to operate, the 7 **Javana** moments run, not merely once, as seen in Dia. 1, but usually 5 times. What really happens for a **Kammapatha** (i. full ‘Course of Action’) to operate, is that, after the 1st 7 **Javanas** (as seen in Dia. 1, called, say, **Cakkhudvāra-citta-vithi-javana**) have run, there is **Tad ārammaṇa** (i.e. ‘registering’). There after, there is **Bhavanga**. After some **Bhavanga-cittas** arise and pass away, there then follows **Bhavaṅga-calana**, **Bhavangueccheda** followed immediately by a **Manodvārāvajjana-citta** with the same object (**ārammaṇa**) accompanied by 7 **Javanas** (called **Tadānuvatthaka-Manodvārā-javana**). Then there are **Bhavangas** again followed by (another) **Manodvārāvajjana-citta** with the same object (**ārammaṇa**) accompanied by 7 more **Javanas** (called **Suddha-Manodvārājavana**). In this manner there are now 3 such **Suddha Manodvārājavana cittas** accompanied by **Javanas** in each case. The very first 7 **Javanas** (called **Cakkhudvāra-citta-vithi-javanas**) merely enables one to see the colour (**Vāṇa**) of the object (**ārammaṇa**). The 2nd set of **Javanas** (called **Tadānuvatthaka-Manodvārā-javana**) helps one to know more. In the 3rd, one separates, investigates. In the 4th, one knows whether it is a man or woman, etc. And, it is in the 5th (generally)

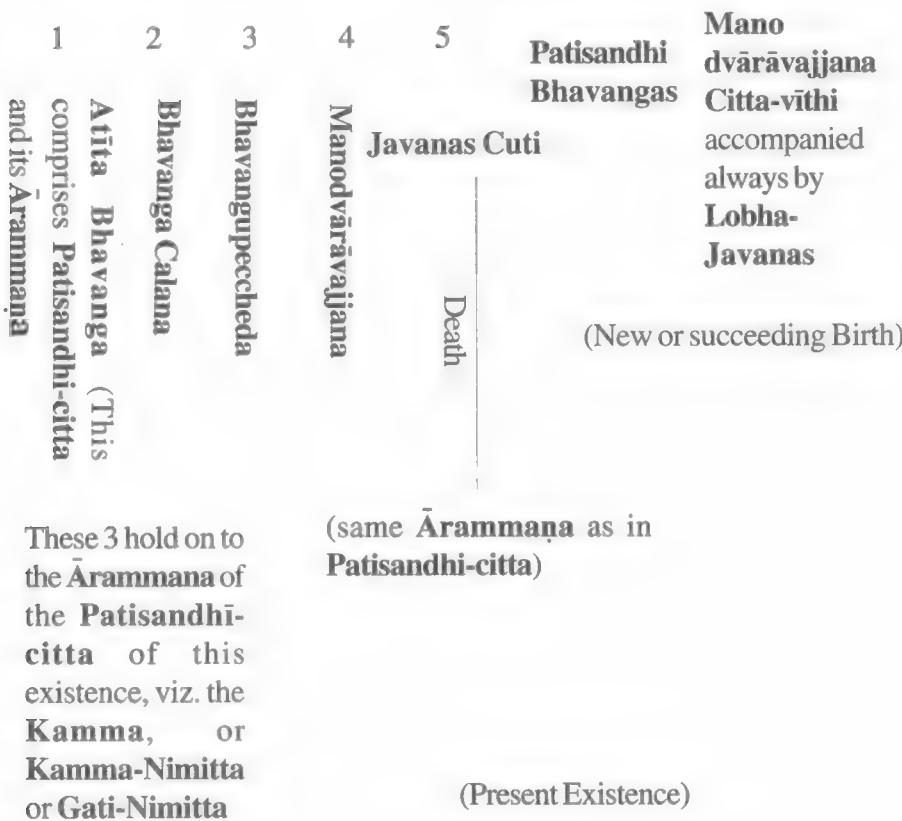
only, that good or bad (**Kammopatha**) is done. When these 5 sets of **Javanas** have run in this manner only do we get a **Kammopatha**. It is these **Kammopathas** that produce **Patisandihi-vipākas**: of course, these also produce their own **Proti-vipākas**. After the 7th **Javana** each set of **Javanas** and before the arising of a **Manodvārāvajjana-citta**, there will be many **Bhavanga-cittas**. **Buddhas** usually have very few such **Bhavanga-cittas**, between each. In us, worldlings (**puthujjanas**), the greater the fool, the more will be the **Bhavanga-cittas** intervening.

At death, however, between **Cuti** and **Patisandihi**, there is no **Bhavanga**. But, after **Patisandihi** has taken place, there follow immediately 15 or 16 **Bhavanga-cittas** which are followed by a **Manodvārāvajjana-Citta-vīthi** which is always accompanied by **Bhavani-Kanthika-Lobha-javanas**. (See Diagram 4).



Diagram 4

Maranāsanna Citta-vīthi (i.e. Death-consciousness-process, or how a Thought-process runs at the time of death: –



1, 2, 3 above, ‘hang’ on to the **Kamma** or **Kamma-nimitta** or **Gati-nimitta**, as the case may be, which was the object (**ārammaṇa**) of the **Patisandhi-citta** or re-linking-Consciousness, of this existence, that is, of this **bhava** or this birth, when we were conceived in our mother’s wombs here. In other words, 1, 2, 3 ‘hang’ on to the same object (**ārammaṇa**) of the last 5 **Javanas** that immediately preceded our death in the previous birth or previous existence. Now, when we are about to die again, in this life, that is, in this existence or this **bhava**, another (new) object (**ārammaṇa**) arises either through the **Pañcadvārāvajjana** or **Manodvārāvajjana**. The diagram 4 explains a Death-process when a **Manodvārāvajjana Citta-vīthi** arises. The principle, however, is the same, whether the object enters through the **Pañcadvārāvajjana** or **Manodvārāvajjana**, the only difference being that in the former, **Javana** follows **Votthapanā**. It is this new object (**ārammaṇa**) that is now taken up by the 5 **Maraṇasanna-Javana-cittas**. When death (**Cuti**) takes place in a **Kāma-loka** and the re-birth (**Patisandhi**) is onto (another) **Kāma-loka**, immediately after the 5 **Maraṇasanna-Javana-cittas** there may be **Cuti** at once. Or, **bhavanga** may arise between these **Javanas** and **Cuti**. Or, again, after these **Javanas**, there may be **Tadārammaṇa** (i.e. ‘registering’) followed by **Cuti** (i.e. death). Or, again,

immediately after these 5 **Javanas**, there may be **Tadārammaṇa**, **Bhavanga** and then **Cuti**. Death occurs generally in these 4 ways when the re-linking (**Patisandhi**) is from one **Kāma-loka** on to another **Kāma-loka**, viz. –

1. **Javana-Cuti**
2. **Javana-Bhavanga-Cuti**
3. **Javana-Tadārammaṇa-Cuti**
4. **Javana-Tadārammaṇa-Bhavanga-Cuti**

Death occurs generally in these 4 ways.

When re-linking (**Patisandhi**) is from:

Rūpa-loka to **Rūpa-loka**
Rūpa-loka to **Arūpa-loka**
Rūpa-loka to **Kāma-loka**
Arūpa-loka to **Arūpa-loka**
Arūpa-loka to **Kāma-loka**
Kāma-loka to **Rūpa-loka**
Kāma-loka to **Arūpa-loka**

No **Tadārammaṇas** follow **Javanas** in these instances.

the re-linking (**Patisandhi**) takes place onto the (new) plane of existence in accordance with 1 and 2 above. That is to say, no **Tadārammaṇa** (i.e. ‘registering’) follows **Javana**.

Some other important points should also be noted here, viz. –

- (1) The object (**ārammaṇa**) at 1, 2, 3 in this existence is the same object (**ārammaṇa**) of the 5 final **Javanas** of the previous existence.
- (2) When the Mind is in **Bhavanga** from time to time it ‘hangs’ on to this same object (**ārammaṇa**), which was also the object (**ārammaṇa**) of the **Patisandhi-citta** or re-linking-Consciousness of this existence, for the Mind must always ‘hang’ on to an object even in **Bhavanga**.
- (3) The Death-thought (**Cuti-citta**) also has the same object (**ārammaṇa**) as that of the **Patisandhi-citta** of this birth.
- (4) Accordingly, the objects (**ārammaṇa**) of the **Patisandhi**, **Bhavanga** and **Cuti cittas** of any one single existence, are one and the same.
- (5) For any single existence, there is only 1 **Patisandhi**, 1 **Bhavanga** (taken as one continuous life-stream) and 1 **Cuti-citta**, though we say loosely that we die once in every 17 thought-moments (referring, as we so do, to **Kanika-marana**).
- (6) The object (**ārammaṇa**), however, of the

last (final) 5 **Javanas** of this existence is different from the object of the **Patisandhi-citta** of this birth (i.e. the Consciousness that linked us on to this present existence).

(7) It is this new object (**ārammaṇa**) of the last (final) 5 **Javanas** of this existence that will be the object (**ārammaṇa**) of the **Patisandhi-citta**, **Bhavanga-citta** and **Cuti-citta** of the succeeding existence.

In other words, what is implied by (6) and (7) above is that the object (**ārammaṇa**) that arose in the **Marañasanna-javana-cittas** is the same object (**ārammaṇa**) that is reflected in the **Patisandhi-citta** (i.e. re-linking-Consciousness) of the new existence (or, succeeding **bhava**). It is also this same object (**ārammaṇa**) that is taken up by the **Patisandhi-citta** of the new existence that is immediately taken up by the **Bhavanga-cittas** that arise immediately upon re-linking. And, again, it is this same object (**ārammaṇa**) that was in the **Patisandhi-citta** and **Bhavanga-cittas** of the new life, that once again arises in the **Cuti-citta** (i.e. Death-consciousness) when the life-span of the new existence or new birth comes to its end.

We must also remember that though it is a **Kamma** or **Kamma-nimitta** or **Gati-nimitta** that is reflected as the object (**ārammaṇa**) in the

Patisandhi-citta (i.e. re-linking-Consciousness), it is not this **Kamma**, or **Kamma-nimitta** or **Gati-nimitta** that conditions the new or succeeding birth. It is a past **Kamma** (i.e. Action operating as **Kammapatha**) that conditions the new or succeeding existence. The **Kammapatha** is the ‘force’ that conditions the new existence, while the object (**ārammaṇa**), viz. **Kamma** or **Kamma-nimitta** or **Gati-nimitta** merely plays a subordinate role in the conditioning of the new existence. This point should be very clearly understood.

The 5 (final) **Javanas**, which incidentally are **Kammas** or ‘Carriers’ (i.e. Actions) or really re-actions of the **Kammapatha** that conditions the new (or, succeeding), birth, merely take the **Kamma** or **Kamma-nimitta** or **Gati-nimitta** as their object (**ārammaṇa**) and produce their **Vipākas** in the **Patisandhi**, **Bhavanga** and **Cuti cittas** of the succeeding birth. This is the modus-operandi.

(This explanation on **Kamma**, **Kammapatha**, etc. has been condensed by me from Karm Nispattiya 1918).

The very First Act (or, **Kamma**) of the Mind to be performed or done by any being on being reborn onto any plane of existence other than the **Āsaññasatta Brahma-loka**, is to cling onto the new

plane of existence with the aid of the **Bhavanikanthika lobha-javanas** which arise 5 to 7 times after **Manodvārāvajjana**, immediately upon re-birth in the new plane of existence. The **Bhavanikanthika lobha-javanas** arise in all planes of existence other than in the **Āsaññasatta Brahma-loka**. This point is very important and should be noted. **Patisandhi**, **Bhavanga** and **Cuti cittas** and in any single existence are one and the same **Citta** that arises as a **Vipāka-citta** under 3 different conditions to perform 3 different functions at 3 different stages of the existence of a living being.

The cause or reason for a being to perform or do (such) an unwholesome (**akusala**) act as his or her very first act immediately after re-birth in any plane of existence is Ignorance (**Avijjā**), for it is **Avijjā** that gives rise to **Patisandhi** (re-birth). And, **Patisandhi** is associated always with **Avijjā** (i.e. Ignorance) as a Companion, and **Tanhā** (i.e. Craving) as its Foundation. That is why the **Brahma-lokas** are also called ‘Ordinary’, Mundane planes of existence, and not Transcendental (i.e. Supramundane, **Lokuttara**), for there too, in those (high) Brahma realms, the very first **Kamma-javanas** that arise after Re-birth (**Patisandhi**) are also **Lobha-javanas**.

The **Lobha-citta** is got rid of, only on the attainment of **Arahatship**. And, that is why **Arahats**

have not the potentiality to produce Re-birth, for with the getting rid of the **Lobha-citta** (i.e. attachment) on attaining **Arahatship**, Re-birth-Consciousness is also extinguished. Brahma-gods in **Brahma-lokas** have merely inhibited, subdued or suppressed their **kilesas** (i.e. impurities) rooted in **Lobha-Dosa-Moha**, which lead to existence in sentient worlds, whether these be **Kāma**, **Rūpa** or **Arūpa**, whereas those who attain to the Transcendental **Arahat**-state, uproot completely and totally these roots, lock, stock and barrel, as it were, much in the manner that a palm-tree struck by lightning ceases to exist once it is completely burnt out. It is hoped that his humble attempt to depict man's ultimate state of emancipation may be of some assistance to those intellectuals who still find it so hard to comprehend or grasp the meaning of the sublime state of **Nibbāna**, where, as the sacred books tell us, one is finally free from joy and pain, from the form and the formless. And, where, earth, water, heat, air no footing find, where burns no lighting stars, nor shines the sun, where the moon sheds not her radiant beams, and, yet, the home of darkness is (also) not there (**Samyutta Nikaya**).

Doors or Avenues (Dvāra)

Door or Avenue (**Dvāra**) actually means the door-way, the 'exit', through which the Mind gets out to cling to the object (**Ārammanā**). This, we could

understand better, by an illustration. Let us take a dwelling-house. Now, just as in a dwelling-house, there are two types of openings, some through which people may enter and leave for their comings and goings, as also, for the air to come in and go out; and there are also ‘fan-lights’ or ‘sky-lights’ for the sunlight and moonlight to penetrate; so too, in the human body, which is the dwelling-place, so to speak, of the so-called ‘being’, there are two kinds of doors or avenues (**Dvāra**). One of these is called **Chidda-dvāra**, and the other is called **Manda-dvāra**. Here, in the human being, the **Chidda-dvāra**, are the openings we call ‘doors’ and ‘windows’ through which objects (**Ārammaṇa**) may enter, much in the manner that men and air may enter and leave our dwelling-houses. **Manda-dvāra** are those ‘doors’ or ‘windows’ that admit of the sunlight and the moonlight, –our ‘fanlights’ and ‘skylights’ really! In them, that is, in the fanlights and skylights (i.e. **Manda-dvāra**), as applied to human beings, no openings as such, are found: there is only the **Pasāda-rūpa** (i.e. sensitive organs), which reflects the objects (**Ārammaṇa**), just as the brightness in glass-panes, reflects the light that penetrates and enters therein. The ‘openings’, called ‘doors’ and ‘windows’ (i.e. **Chidda-dvāra**) in the ‘being’ through which objects (**Ārammaṇa**) enter, are the Mouth-openings, Ear-openings, Nostrils, Hair (as air enters through the hair), etc. Applying the simile of the doors and windows, we may then say that the

Chidda-dvāra, are those ‘places’ where the mind goes after an object, or where the object comes after the mind. For instance, when one speaks, the mind may be said to ‘go after the object’, and, when one listens, the object may be said ‘to come after the mind’! That is the idea here. In the same way, while the physical ‘openings’ are the **Chidda-dvāra**, the sensitive organs (**Pasāda**) and the Life-continuum (**Bhavaṅga**) are the **Manda-dvāra**, because these (latter) function as ‘fan-lights’ or ‘skylights’ do, reflecting the objects (**Ārammaṇa**) that come within their ambit. Grasping of an object, therefore, by the Mind, may be compared to the Mind going after an object, or the object coming back to the mind. Accordingly, as we see, those ‘places’ or ‘positions’ from which Mind takes objects are likened to doors or avenues (**Dvāra**). And, there are 6 such doors or Avenues (**Dvāra**), viz. –

1. Cakkhu-Dvāra (i.e. Eye-Avenue), 2. Sota-Dvāra (i.e. Ear-Avenue), 3. Ghāna-Dvāra (i.e. Nose-Avenue),	Asampatta
4. Jivhā-Dvāra (i.e. Tongue-Avenue), 5. Kāya-Dvāra (i.e. Body-Avenue), 6. Mano-Dvāra (i.e. Mind-Avenue).	Sampatta

In them, Eye is the Eye-Avenue or Eye-Door; the Ear itself is the Ear-Avenue or Ear-Door; the Nose itself is the Nose-Avenue or Nose-Door; the Tongue itself is

the Tongue-Avenue or Tongue-Door; the Body itself is the Touch-Avenue.

Here, we might also note that in the case of (1) Eye Avenue and (2) Ear-Avenue above, where Color (**Vañña**) and Sound (**Sadda**) are the objects (**Ārammaṇa**), the object is where it is, and only its shadow is reflected in the brightness of the sensitive organ (**Pasāda-rūpa**) of the respective Sense-organ. For example, a star is millions of miles away, but its brightness or its shadow only falls on the Eye-base (**Pasāda-rūpa**). Or, again, Big Ben chimes in London, but only the shadow of its sound is reflected on the crystal surface of a Crystal set, or, let us say, on the brightness of the **mica** in the valve of a Radio-Receiving-Set. These are known as **Asampatta**, that is to say, the objects (**Ārammaṇa**) are not physically present; they are elsewhere, where they are, and only their shadows are reflected on to the scene of Seeing or Hearing. In the case of (3), (4) and (5) above, the object itself (**Ārammaṇa**) must come in physical contact with the sensitive organ or base (**Pasāda-rūpa**) of the respective Sense-organ. These are, therefore, called **Sampatta**.

The life-continuum (**Bhavaṅga**) is the Mind-door or Mind-Avenue (**Mano-Dvāra**). The **Bhavaṅga** also has the natural ability to be receptive to the objects (**Ārammaṇa**). It is the ‘place’ for

objects to enter, giving occasion in their turn, for the arising of thought-processes (**Citta-vithi**), or, for processes of Consciousness (**Citta-vithi**), to commence; to start, in other words, **Nāma-Dvāra** is another name for the Mind-Door. And, this **Nāma-Dvāra** is vast and larger in scope than other five (physical) Sense-Doors or Sense-Avenues. In other words, the ‘places’ or ‘positions’ through which the Mind eventually becomes receptive to objects (**Ārammāna**) are called **Nāma-Dvāra**. Accordingly, there is no object that does not eventually come within the sphere of the Mind-door (**Mano-Dvāra**), for once other object itself enters through the Door or Avenue, it remains in the Heart-base (**Hadaya-vatthu**) for 17 thought-moments, which means that, while the Mind gets out and clings to the form (**rūpa**) for just one thought-process (**Citta-vīthi**), the form (**rupa**) itself remains for 17 thought-moments (**Cittakkhanas**) or 51 **Khaṇas** in one’s heart, thus creating an impression which makes it the Memory-**Saññā**, and so maintains the memory of past events throughout the Life-continuum (**Bhavaṅga**).

However, there is nothing really that exists, as such: for instance, no Eye-base, as such; no Heart-base, as such; no object, as such; no contact, as such. But, what really happens is this: when an object appears, or, let us say, impinges on the Eye-base, vibrations are set in motion, and a contact (**Phassa**)

thus arises; we, therefore, say that there is a **Viññāṇa**, that is to say, an ‘awareness’, a ‘consciousness’, or, a thought has arisen, which now clings to the object (**Ārammaṇa**).

The **Pañcadvārāvajjana** (i.e. Sense-Avenue states of Consciousness), the 2 **Cakkhu-viññāṇas** (i.e. states of Eye-consciousness, moral and immoral, **Kusala/Akusala**), the 2 **Sampaticchanas** (i.e. states of ‘Receptive-Consciousness’, moral and immoral, **Kusala/Akusala**), the 3 **Santiraṇas** (i.e. states of ‘Investigating-consciousness’, moral and immoral, **Kusala/Akusala**, as also the one associated with ‘Gladness’, viz. **Somanassa-Santīrana**), **Votthapanā** (i.e. Deciding-consciousness), the 29 Sensuous-plane Impulsions (i.e. **Kāmavācara-Javanas** made up of the 12 unwholesome (**Akusalas**), 8 **Maha-Kusalas**, 8 **Maha-Kriyas** and 1 **Hasituppāda**), and the 8 **Tadārammaṇas** (i.e. the 8 **Maha Vipākas**), totaling 46 states of Consciousness arise in the Eye-door, or Eye-Avenue, according as the object is agreeable or not, and as the object is properly attended to or not; that is to say, provided one is fully aware of the object or not.

So, too, does Consciousness arise through the Ear-door (i.e. **Sota-viññāṇa**), as also through the other Doors (**Dvāra**).

Now, of the states of Consciousness that arise through the 6 Avenues or Doors (**Dvāra**), there are states of Consciousness that arise in 1 Avenue or Door (**Dvāra**); states of Consciousness that arise in 5 Avenues or Doors (**Dvāra**); states of Consciousness that arise in all 6 Avenues or Doors (**Dvāra**); states of Consciousness that sometimes arise without Avenues or Doors (**Dvāra**), that is to say, free of Avenues or Doors (**Dvāra**); and also states of Consciousness that arise always free of Avenues or Doors (**Dvāra**). Of these states of Consciousness, those states of Consciousness that arise in 1 Avenue, are known as One-Avenue states of Consciousness; those states of Consciousness that arise in 5 Arenues, are known as Five-Avenue states of Consciousness (or, **Pañcadvārika-Dvāra cittas**); those states of Consciousness that arise in 6 Arenues are known as Six-Avenue states of Consciousness (or, **Chadvārika-Dvāra cittas**); those states of Consciousness that arise sometimes in the 6 Arenues or Doors (**Dvāra**), and sometime free of Arenues or Doors (**Dvāra**), are known as **Chadvārika-Dvāra-Vimutta-cittas**; states of Consciousness that arise free of all Arenues or Doors (**Dvāra**) are known as **Dvāra-Vimutta-cittas**, or Avenue-free-states of Consciousness.

Accordingly, in our reckoning, the 46 states of Consciousness enumerated earlier, together with the 8

Kriyā-Cittas, make up 54 kinds of Sensuous-plane (**Kāmāvacara-loka**) Consciousness, that take their arising through the 5 Sense-Avenues or Doors, all these being experienced, as we said, in the Sensuous planes of existence (**Kāmāvacara-loka**).

Through the Mind-door or Mind-Avenue (**Manodvārāvajjana**), 67 state of Consciousness (**cittas**) arise, viz. –

55	Impulsions (i.e. Javanas),
01	Mind-door (Manodvārāvajjana),
<u>11</u>	Registering (Tadārammaṇa).
67	

The states of Consciousness that arise free of Avenues or Doors (**Dvāra**), are those 19 Cittas that perform the functions of Re-linking (**Patisandhi**), Life-continuum (**Bhavaṅga**), and Decease (**Cuti**), viz. –

02	Upekkhā-sahagata-santīrana-cittas ,
08	Mahā-Vipāka-Cittas (Kāmāvacara),
05	Rūpāvacara Vipāka-Cittas ,
<u>04</u>	Arūpāvacara Vipāka-Cittas
19	

Of incidental interest here, we might also mention that all these states of Consciousness (**Cittas**) that perform the three functions of Re-linking (**Patisandhi**), Life-

continuum (**Bhavaṅga**), and Decease (**Cuti**), also take the same object (**Ārammaṇa**).

Of the 46 states of Consciousness mentioned above 36, arise only through ONE Avenue or Door, according to their mutual fitness. These are: –

10	Dvipañca-viññāṇa (i.e. Kusala/Akusala) in their respective bases,
10	Rūpa-Kusala/Kriyā
08	Arūpa-Kusala/Kriyā
<u>08</u>	Lokuttara-Magga and Phala .
36	

Of these, the **Rūpāvacara Kusala/Kriyā** 10, **Arūpāvacara Kusala/Kriyā** 8, and **Lokuttara** (both **Magga** and **Phala**) 8, making 26, arise in the Mind-Door; the (10) **Dvipañca-viññāṇas**, arise only in their respective bases.

Manodhātu-Tika (i.e. **Pañcadvārāvajjana** 1, and 2 **Sampaticchanas**, making in all 3), arise through (any one of) the 5 Sense-Avenues.

Sukha-Santīraṇa, i.e. **Somanassa-Santīraṇa** or Investigating Consciousness accompanied by pleasure, **Votthapanā** or **Manodvārāvajjana** (i.e. Determining-Consciousness), the 29 **Kāmāvacara-**

Javana cittas, totaling 31 states of Consciousness, arise through the 6 Doors or 6 Avenues.

The 2 states of Investigating Consciousness accompanied by Indifference (i.e. **Upekkhāsahagata-Santīrana-cittas** 2 **Kusala** and **Akusalā**) , the 8 **Mahā-Vipākas**, making 10 in all, arise in all 6 Avenues, or, they may also arise free of Avenues.

The 9 **Mahaggata-Vipāka** states of Consciousness (**Rūpāvacara** 5, **Arūpāvacara** 4), arise FREE of Avenues.

TABLE

Avenues	No. of Cittas
1	36
5	3
6	31
In 6 or Avenue-free	10
Definitely free of Avenues	9

Objects of Consciousness (**Ārammaṇa**)

We shall now study the various types of Consciousness (**Cittas**) that are associated with their respective objects (**Ārammaṇa**). And, we shall begin by asking ourselves why they are called objects (i.e.

Ārammaṇa). They are called objects (**Ārammaṇa**) because the Mind and the mental factors (**cetasikas**) cling on to them, literally get stuck in them, much in the manner that flies are seen to get stuck on to gum-paper.

Now, objects (**Ārammaṇa**) that are associated with states of Consciousness (**cittas**) are classified under 4 divisions, viz. –

- (1) **Kāmāvacara-ārammaṇa** (Sensuous-plane objects);
- (2) **Mahagatta-ārammaṇa** ('Grown great' objects, i.e., the *Cittas* themselves are the '**ārammaṇa**' here);
- (3) **Lokuttara-ārammaṇa** (Supramundane objects);
- (4) **Paññatti-ārammaṇa** (i.e. concepts).

There are also 6 kinds of objects (**Ārammaṇa**). These are the forms, the sounds, the smells, tastes, touch, and ideas, that the Mind clings to, and these are called: –

- (1) **Rūpa-ārammaṇa** (i.e., Visible-object);
- (2) **Sadda-ārammaṇa** (i.e., Audible-object);
- (3) **Gandha-ārammaṇa** (i.e., Odorous-object);
- (4) **Rasa-ārammaṇa** (i.e., Sapid-object);

- (5) **Pottabbha** (i.e., Tactile-object);
- (6) **Dhamma** (i.e., Cognoscible-object, viz., ideas and concepts).

Objects, therefore, as we see, are sixfold.

Here, only the Visible form is the Visible-object to the Eye; actually, the sense of colour (**Vaṇṇāyatana**), or, let us say, its ‘shadow’, ‘reflection’, becomes the object of form (i.e. **Rūpa-ārammaṇa**); the form itself, the shape (**santhāna**) being known inferentially in one of the ‘sequels’ in a process of awareness (i.e. Consciousness), such for instance, as the ‘Receiving’, (**Sampaticchana**), ‘Investigating’ (**Santirana**), ‘Determining’ (**Votthapanā**) stages, and so on. (See Diagram at p. 52).

Similarly, only the sound heard is the Audible-object, –here too, it is really the effect of the sound. For instance, let us say, the sound is in Lanka (i.e. in Ceylon), but its effect is felt in London: that effect heard in London becomes the Audible-object, or, what we might say, is the object of Sound, i.e., **Sadda-ārammaṇa**.

Similarly, the smell felt by the Nose, pleasant or unpleasant, becomes the Odorous-object (i.e. **Gandha-ārammaṇa**).

Similarly, only the taste felt by the tongue, becomes the Sapid-object (i.e. **Rasa-ārammaṇa**).

As regards the Tactile-object, –touch: when solid, heat and vibrations combine, the 3 together become the tactile-object. We exclude the liquid-element (Cohesion) here, as it is not felt by the body. These are called **Pottabbha-ārammaṇa**.

The Cognoscible-object (**Dhamma-ārammaṇa**), viz. ideas and concepts, is classified under 6 groups, viz. –

- (1) the 5 Bases;
- (2) the 16 subtle forms (**Sukhuma-rūpa**), viz.
 - (i) Āpo (element),
 - (ii) Male,
 - (iii) Female,
 - (iv) Vitality (**Rūpa-jīvitindriya**),
 - (v) **Hadaya**–(heart),
 - (vi) Āhara-oja (nutritive principle of food),
 - (vii) **Pariccheda-rūpa** (Space),
 - (viii) **Viññati-Kāya** (intimating sign),
 - (ix) **Viññati-Vacī** (intimating sign),
 - (x) **Lahutā** (light),
 - (xi) **Mudutā** (soft),
 - (xii) **Kammanañnatā** (Agility);

Lakkhaṇa: 4

- (xiii) **Upacaya** (Growth),
- (xiv) **Santati** (Continuity, maintenance),
- (xv) **Jaratā** (Decay),
- (xvi) **Aniccattā** (Impermanence).

(Of the 28 kinds of **rūpa**, the above 16 are classified as **Sukhuma-rūpa** (i.e. subtle), and 12 as **Odārika** (i.e. gross). The latter comprise all sense-organs and sense-objects).

- (3) the 89 states of Consciousness (i.e. **Cittas**);
- (4) the 52 mental factors (i.e. **Cetasikas**);
- (5) **Nibbāna** (incidentally, it is significant to note here that **Nibbāna** is attained as a mental state);
- (6) Ideas and concepts, such as ‘body’, ‘land’, ‘mountain’, ‘house’, ‘chariot’, ‘cart’, ‘man’, ‘individual’, devas’, etc.

Now, as we have seen, of all states of Consciousness that arise through the organ of sight, visible form only is the object of Seeing, and such visible form as is present. Again, of all states of Consciousness that arise through the organs of hearing, smelling, tasting and touch, the corresponding sense-objects only are the objects, and these are objects that are present before their respective sense-organs, that become the objects (**ārammaṇa**) of their respective states of Consciousness (i.e. **Cittas**).

The objects (**Ārammaṇa**), however, of states of Consciousness (i.e. **Cittas**) that arise through the Mind-door, are six-fold, being those six kinds of objects (**Ārammaṇa**) experienced in the past, the present and the future, or even objects that are out of time, that is to say, independent of time, according to capacities, the latter being those of **Patisandhi**, **Bhavanga**, and **Cuti cittas**.

The objects (**Ārammaṇa**) that give rise to the 19 states of Consciousness (**Cittas**) that are free of doors or avenues, viz., **Patisandhi** (i.e. re-linking Consciousness), **Bhavanga** (i.e. Life-Continuum), and **Cuti** (i.e. dying, decease-consciousness), are also of 6 kinds. They have usually been grasped as objects. (**Ārammaṇa**) in the immediately preceding existence through the six doors; they are objects (**Ārammaṇa**) of things either present, or past, or, they are concepts. Technically, they are called **Kamma** (i.e. and Action), **Kamma-nimitta** (i.e. a sign of **Kamma**), or **Gati-nimitta** (i.e. a ‘sign of Destiny’). We might add further that **Kamma** here, means that there arises in the dying person at the time of death, a thought of one of the many good or bad deeds he had done immediately before death, which is capable of producing re-birth (**Patisandhi**) in the next birth. **Kamma-nimitta** is some instrument or thing that was used to perform a deed (either good or bad), which now comes to mind, and brings back to the mind of the dying person, all

the actions that were once associated with that instrument or thing. **Gati-nimitta** is a sign that indicates whither the future birth will be, whether into a happy state, or on to a woeful state. It is an indication of future destiny, in other words.

And, the re-linking (**Patisandhi**) Consciousness which takes as its object (**Ārammaṇa**) this or that object (viz., whether it is a **Kamma**, a **Kamma-nimitta**, or a **Gati-nimitta**), Visual cognition takes such visible form only as its object; similarly, in the case of the other 4 (special) Sense-organs, the sounds smells, tastes and tactile-objects experienced, are taken as their single objects in their respective states of Consciousness. But the objects of the triple-element (**Manodhātu-tika**), viz. the 2 **Sampaticchana** and **Pañcadvārāvajjana** states of Consciousness, are also five-fold, taking the 5 Sense-objects, such as forms, sounds, etc., as objects (**Ārammaṇa**) of such states of Consciousness.

What really happens is this. Very often, an object that arose in one of the 6 doors or avenues (**Dvāra**) during the **Javana**-stage of the dying thought in the immediately preceding life, becomes the object (**Ārammaṇa**) also for the re-linking (**Patisandhi**), life-continuum (**Bhavaṅga**), and dying or decease (**Cuti**) states of Consciousness which are all Avenue-less or Door-less (i.e. **Dvā-vimutta**).

Cittas with Definite Objects (Niyata-Ārammaṇa)

If, for instance, any object associates with the 54 **Kāmāvacara cittas** (i.e. Sensuous-plane states of Consciousness), the 52 mental factors (**Cetasikas**), and the 28 **rūpas** (i.e. types of ‘corporeality’), that object (**Ārammaṇa**) is called a **Kāmāvacara-ārammaṇa**: another name for these is **Paritta-ārammaṇa**. If any object associates with the **Mahaggata cittas** (i.e. ‘Grown-great’ states of Consciousness), that object (**Ārammaṇa**) is called a **Mahaggata-ārammaṇa**. If any object (**ārammaṇa**) associates with the 8 **Lokuttara cittas** and **Nibbāna**, it is a **Lokuttara-ārammaṇa**. If any of the 10 **Kasinas** and 10 Impurities (i.e. **Dasa-Asubhas**) becomes the object (**Ārammaṇa**) in the process of meditation (as a **Bhāvana-ārammaṇa**), that object (**Ārammaṇa**) is called **Paññatti-ārammaṇa**.

Cittas Associated with Kāmāvacara-ārammaṇa Only

Now, of the 89 states of Consciousness, there are 10 states of Consciousness (i.e. **Cittas**) that take only one definite, (**niyata**) object, as their object (**Ārammaṇa**) in their respective bases. And, these states of Consciousness take only **Kāmāvacara-ārammaṇa** (i.e. Sensuous-plane-objects), such as

forms, sounds, etc. as their objects (**Ārammaṇa**) in their respective bases, viz. –

The **Cakkhu-viññāna**, 2 **Cittas**, **Kusala**/

Akusala, which take forms only as their objects;

The **Sota-viññāna**, 2 **Cittas**, **Kusala/Akusala**, which take sounds only as their objects;

The **Ghāna-viññāna**, 2 **Cittas**, **Kusala/Akusala**, which take smells only as their objects;

The **Jivhā-viññāna**, 2 **Cittas**, **Kusala/Akusala**, which take tastes only as their objects;

The **Kāya-viññāna**, 2 **Cittas**, **Kusala/Akusala**, which take tactile-objects as their objects.

The **Mano-dhātu-tika** (i.e. the **Pañcadvāravajjana** and 2 **Sampaticchana-cittas**, take as their objects (**Ārammaṇa**), all five objects, such as the forms, sounds, etc., because these '**Mano-dhātu**' states of Consciousness also arise through all 5 Sense-avenues. Accordingly, they belong to the **Pañcadvārika** type of **cittas**, or, 5-Door states of Consciousness, as they take as their objects (**Ārammaṇa**), the same five-door sense-objects, such as the forms, sounds, etc.

We, therefore, find that the following 12 states of Consciousness take, as their objects (**Ārammaṇa**), only Sensuous-plane objects (i.e. **Kāmāvacara-ārammaṇa**), viz. –

- 08 **Maha Vipāka** (**Kāmāvacara**, i.e. Sensuous-plane resultants);
- 03 **Santīraṇas** ('Investigating' –**Ahetukas**);
- 01 **Hasituppāda**(Smile-generating
- 12 Consciousness).

The **Dvipañca-viññāna** (i.e. 10 states of wholesome and unwholesome Consciousness, **Kusala/Akusala** mentioned above, and the **Manodhātu-tika** (i.e. 3 states of Consciousness), making in all 13 states of Consciousness, thus take, as we see, the same Sensuous-plane objects (i.e. **Kāmāvacara-ārammaṇa**), such as, forms, sounds, etc., as their objects (**Ārammaṇa**). The **Pañcadvārāvajjana** and **Sampatticchanas** virtually operate together, for once the object (**Ārammaṇa**) appears before any one of the 5 sense-doors (taken as one), there invariably follows its subsequent 'sequel' of 'receiving' consciousness (i.e. **Sampaticchana**).

Therefore, we find 23 Sensuous-plane Resultants (i.e. **Kāmāvacara-Vipākas**), viz. –

- 15 **Ahetuka Vipākas**
- 08 **Kāmāvacara-vipākas**
- 23

which together with the **Pañcadvārāvajjana-citta** and the **Hasituppāda-citta**, make in all 25 states of

Consciousness, that associate only with Sensuous-plane objects (i.e. **Kāmāvacara-ārammaṇa**), as their objects. These states of Consciousness never take the **Mahaggata**, **Lokuttara** and **Paññatti** objects, as their objects (**Ārammaṇa**).

Cittas Associated with **Mahaggata-Ārammaṇa Only**

Of the 12 **Arūpāvacara** (i.e. Formless) states of Consciousness, the 3 **Viññānañcāyatanas** (i.e. ‘sphere of Unbounded Consciousness’), viz., the **Kusala**, **Vipāka** and **Kriyā** *cittas*, and also the 3 **Nevasaññā-nāsaññāyatanas** (i.e. in ‘sphere of Neither-perception Nor Non-perception’), viz., the **Kusala**, **Vipāka** and **Kriyā-cittas**, making 6 *cittas* in all, take as their objects (**Ārammaṇa**), only the **Mahaggata-ārammaṇa**.

That is to say, the **Ākāsañcāyatana** (i.e. ‘sphere of Unbounded Space’) **Kusala citta** (of the present birth) becomes the object (**Ārammaṇa**) of the **Viññānañcāyatana** (i.e. ‘sphere of Unbounded Consciousness’) **Kusala citta** (of the present birth). The **Ākāsañcāyatana-Kusala-citta** (of the previous birth) forms a **Kamma-nimitta** to become the object (**Ārammaṇa**) of the **Viññānañcāyatana-Vipāka-citta** (of the present birth).

The **Viññānañcāyatana-Kriyā-citta** (pertaining to Arahats) (of the present birth), takes as its object (**Ārammaṇa**), the **Ākāsānañcāyatana-Kusala-citta** of the previous birth, as also the **Ākāsānañcāyatana-Kriyā-citta** of the present birth.

The **Ākiñcāññāyatana-Kusala-citta** (of the present birth) becomes the object (**Ārammaṇa**) of the **Neva-saññā-nāsaññā-yatana Kusala-Citta** of the present birth. The **Ākiñcāññāyatana-Kusala-citta** of the previous birth forms a **Kamma-nimitta**, to become the object (**Ārammaṇa**) of the **Neva-saññā-nāsaññā-yatana-Vipāka Citta** of the present birth.

The, **Neva-saññā-nāsaññāyatana-Kriyā-Citta** (pertaining to Arahats), takes as it object (**Ārammaṇa**), the **Ākiñcāññāyatana Kusala Citta** of the previous birth, as also the **Ākiñcāññāyatana Kriyā-Citta** of the present birth.

Thus, these 6 **Ārūpāvacara-Cittas**, take as their objects (**Ārammaṇa**), only the **Mahaggata-Cittas**: they never take any of the **Kāmāvacara, Lokuttara** or **Paññatti-Ārammaṇa**, as objects (**Ārammaṇa**), at any time.

Cittas Associated with Paññatti-Ārammaṇa Only

15	Rūpāvacara-cittas;
03	Ākāsanancāyatanas, viz. Kusala, Vipāka, Kriyā;
03	Ākiñcaññāyatanas, viz. Kusala, Vipāka, Kriyā;
21	

These 21 **Mahaggata** (i.e. ‘Grown-great’) **Cittas**, take as objects (**Ārammaṇa**), only the **Paññatti-Ārammaṇa** (i.e. concepts).

That is to say, the 15 **Rūpāvacara** (i.e. Form-plane) **cittas** take the 10 **Dasa-Kasiṇas** and 10 **Dasa-Asubhas**, and the ‘In-and-Out’ process of breathing only, as their object (**Ārammaṇa**). These are taken as **Kammathāna-Paññatti**, as they suit different temperaments and individuals.

The 3 **Ākāsanancāyatanas**, viz., **Kusala, Vipāka, Kriyā**-cittas, take Space (**Ākāsa**) as their object (**Ārammaṇa**).

The 3 **Ākiñcaññāyatanas**, viz., **Kusala, Vipāka, Kriyā**-cittas, take the ‘Void’ (i.e. Emptiness), as their object (**Ārammaṇa**).

These 6 **cittas** do not take **Kāmāvacara, Mahaggata** and **Lokuttara**-objects, as their objects (**Ārammaṇa**).

Cittas Associated with Lokuttara-Ārammaṇa Only

The 8 Lokuttara (i.e. Supramundane) cittas take Nibbāna only as their objects (Ārammaṇa). These citta do not take Kāmāvacara, Mahaggata and Paññatti objects as their objects (Ārammaṇa).

Cittas Associated with Definite (Niyata) Objects

Objects	No. of Cittas
Kāmāvacara-Paritta	25
Mahaggata	06
Paññatti	21
Lokuttara	<u>08</u>
	60

Cittas Associated with Indefinite (Aniyata) Objects

Now, we shall study the states of Consciousness (Cittas) that associate with indefinite (Aniyata) objects (Ārammaṇa). Cittas which associate with all objects (Ārammaṇa) except Lokuttara (i.e. Supramundane) objects (Ārammaṇa) are: –

12	Akusala-cittas
08	Nāṇavippayutta-Kāmāvacara-
20	Javanas(i.e. 4 Nāṇavippayutta-Mahā-Kusala for ordinary beings (Puthujjanas) and 4 Mahā-Kriyā for Arhats)

These 20 Cittas take as objects (**Ārammaṇa**), all objects except the **Lokuttara** objects (i.e. **Lokuttara-ārammaṇa**). That is to say, they take as objects (**Ārammaṇa**) any of the **Kāmāvacara**, **Mahaggata** or **Paññatti** objects (**Ārammaṇa**). **Lokuttara-ārammaṇa** alone are not associated with these 20 cittas.

It might be mentioned here that Commentators reckon the **Lokuttara** (Supramundane) states of Consciousness, as nine, viz., the 4 Paths, the 4 Fruits and **Nibbāna**.

Except the **Arahatta-Magga** (i.e. Path) and **Arahatta-Phala** (i.e. Fruit) cittas, the 4 **Ñāna-sampayutta-Kāmāvacara-Kusala-Cittas**, and the **Rūpāvacara 5th-Jhāna-Kusala-Citta** obtained as **Abhiññā** (super-intellection), making 5 Cittas in all, take all objects as their objects (**Ārammaṇa**).

Of the **Lokuttara** objects (**Ārammaṇa**), only the **Arahatta-Magga** and **Arahatta-Phala-Cittas**, do not associate as objects (**Ārammaṇa**) with these 5 Cittas. The remaining **Lokuttara**, **Mahaggata**, **Paññatti** and **Kāmāvacara** objects associate as objects (**Ārammaṇa**) with these 5 Cittas.

The 5th-**Jhāna-Kusala-Citta** generated for the developing of **Iddhi** (psychic powers), is called the

Abhiññā-Kusala-Citta, The 5th-**Jhāna-Kriyā-Citta** is called the **Abhiññā-Kriyā Citta**, and are so used accordingly.

Cittas Associated with all the Objects (Ārammaṇa)

The 4 **Nāṇasampayutta-Kāmāvacara-Kriyā-cittas**, the **Kriyā citta** of the 5th Jhāna obtained as **Abhiññā** (super-intellection), and the **Manodvāravajjana-citta**—thus 6 **cittas**—may take as objects (**Ārammaṇa**), the **Kāmāvacara**, **Mahaggata**, **Paññatti** and **Lokuttara** objects. There is not one object that these 6 **cittas** may not take.

Cittas that Associate with Indefinite (Aniyata) Objects

Ārammaṇa	Cittas
Except Lokuttara objects (Ārammaṇa)	
all other objects are objects (Ārammaṇa) for:	20
Except Arahatta-Magga and Arahatta-Phala-cittas , all other objects are objects (Ārammaṇa) for:	05
All objects (Ārammaṇa) are taken by:	<u>06</u> 31

Thus, as we see, 20 **cittas** take as their objects (**Ārammaṇa**), all objects (**Ārammaṇa**), except **Lokuttara-Ārammaṇa**.

5 **Cittas** associate with all objects (**Ārammaṇa**), except **Arahatta-Magga** and **Arahatta-Phala-cittas**.

6 **Cittas** associate with all objects (**Ārammaṇa**).

These 31 **Cittas** may take Sensuous-plane objects (i.e. **Kāmāvacara-ārammaṇa**) as their objects (**Ārammaṇa**) occasionally.

In keeping with this Rule, 31 **Cittas**, viz. –

12	Akusala cittas (i.e. unwholesome),
08	Mahā Kusala cittas (i.e. Sensuous-plane Morals),
08	Mahā Kriyā cittas (i.e. Sensuous-plane Inoperatives),
01	Manodvārāvajjana ,
<u>02</u>	5th-Jhāna-Kusala and Kriyā (taken as Abhiññā , i.e. Super-intellection).

31
take as their objects (**Ārammaṇa**) occasionally, objects of the Sensuous-planes (i.e. **Kāmāvacara-ārammaṇa**).

These 31 **cittas** may also associate with **Mahaggata-ārammaṇa** and **Paññatti-ārammaṇa**, as occasion arises. Therefore, there are 31 **cittas** that associate occasionally with **Mahaggata-ārammaṇa**, and 31 **cittas** that may associate occasionally with **Paññatti-ārammaṇa**.

(1) There are, therefore, as we see, **cittas** which take all objects (**Arammaṇa**) except the **Arahatta-Magga** and **Arahatta-Phala** objects; and

(2) The following **cittas** take all objects, viz. –

- 08 **Ñāṇasampayutta Kāmāvacara,**
Kusala/Kriyā-cittas,
- 01 **Manodvārāvajjana-citta,**
- 02 **5th-Jhāna-Abhiññā-citta** (i.e. Super-
11 intellect).

However, though these 11 **cittas** take all objects as their objects (**Ārammaṇa**), they take the **Lokuttara-ārammaṇa** only occasionally.

When these are all classified, the states of Consciousness (**Cittas**) that may take indefinite. (**Aniyata**) objects are: –

Objects	Cittas
Kāmāvacara objects	31
Mahāggata objects	31

Paññatti objects	31
Lokuttara objects	11

States of Consciousness (**Cittas**) that *may* or *may not* take objects (i.e. **Niyata** and **Aniyata**) objects, when both are added together are: –

Objects	Cittas
Kāmāvacara objects	56
Mahāggata objects	37
Paññatti objects	52
Lokuttara objects	19

The 56 states of Consciousness (**Cittas**) that take **Kāmāvacara-ārammaṇa** (i.e. **Niyata** and **Aniyata**) are: –

25	(Niyata , i.e. definite)
<u>31</u>	(Aniyata , i.e. indefinite)
56	

The 37 states of Consciousness (**Cittas**) that take **Mahaggata-ārammaṇa** are: –

06	(Niyata , i.e. definite)
<u>31</u>	(Aniyata , i.e. indefinite)
37	

The 52 states of Consciousness (**Cittas**) that take **Paññatti-ārammaṇa** are: –

21	(Niyata , i.e. definite)
<u>31</u>	(Aniyata , i.e. indefinite)
52	

The 19 states of Consciousness (**Cittas**) that take **Lokuttara-ārammaṇa** are: –

08	(Niyata , i.e. definite)
<u>11</u>	(Aniyata , i.e. indefinite)
19	

CETASIKAS

Of the 52 mental factors (**Cetasikas**), we have already studied, the 14 **Akusala cetasikas** associate only with **Kāmāvacara**, **Mahaggata** and **Paññatti** objects (**Ārammaṇa**): of course, in **Mahaggata cittas**, they remain submerged, subdued, or, let us say, dormant.

The **Appamaññas** (i.e. **Karuṇā** and **Muditā**) take as objects (**Ārammaṇa**), ‘beings’ in misery and happiness.

The 3 **Virati** (i.e. Abstinences) associate with the 8 **Kāmāvacara Kusala-cittas** (i.e. Sensuous-plane moral states of Consciousness), to restrain or, let us say, bind beings from committing evil deeds (i.e. **Micchā-vāca**, **Micchā-kammanta**, **Micchā-ājiva**).

The 3 **Virati** (i.e. Abstinences) associate with **Lokuttara** (i.e. Supramundane) states of Consciousness, to take only **Nibbāna** as their object. Without the 3 states of purity (**Virati**), no **Mahaggata-cittas** can arise in beings. Therefore, they do not obtain in **Mahaggata-cittas**.

The remaining 33 mental factors (**Cetasikas**), (i.e. omitting the 14 **Akusalas**, 2 **Appamaññas** and 3 **Virati**), associate with all the objects (**Ārammaṇa**). (**Akusala cetasikas**, that is, unwholesome mental factors, associate only with **Akusala cittas**, that is, with unwholesome states of Consciousness).

Bases (**Vatthu**)

Summarising the bases, we find that there are 6 bases (i.e. **Vatthu**), viz. –

1. Eye-base (**Cakkhu-vatthu**),
2. Ear-base (**Sōta-vatthu**),
3. Nose-base (**Ghāna-vatthu**),
4. Tongue-Base (**Jivhā-vatthu**),
5. Body-base (**Kāya-vatthu**),
6. Heart-base (**Hadaya-vatthu**).

‘**Vatthu**’ means ‘physical bases’, that is to say, the ‘places’ whereon the Mind and the mental factors (**Cetasikas**) arise to generate processes of

Consciousness (i.e. **Citta-ithi**). **Hadaya** is ‘heart’; actually, that portion of flesh in the chest called ‘heart’ wherein there is a certain quantity of very pure blood. The **Visuddhimagga** (Path of Purification) describes it in these words, ‘This is the heart flesh. As to colour, it is the colour of the back of a red-lotus petal. As to shape, it is the shape of a lotus bud with the outer petals removed and turned upside down; it is smooth outside, and inside it is like the interior of a **kosātaki** (loofah gourd). In those who possess understanding it is a little expanded; in those without understanding it is still only a bud. Inside it there is a hollow the size of **punnaga** seed’s bed where half a **pasata** measure of blood is kept, with which as their *support* the mind element and mind-consciousness element occur. As to direction it lies in the upper direction. As to location, it is to be found in the middle between two breasts, inside the body. As to delimitation, it is bounded by what appertains to heart’. (p. 275)

Now, this ‘heart’ itself is not the ‘base’ (**hadaya-vatthu**). But, when this heart in association with the pure blood that it contains, generates an energy or a force, we give it the name **Hadaya-vatthu** (i.e. heart-base), the ‘base’ (i.e. **vatthu**) being the ‘thing’ or ‘quality’, that arises in this pure blood contained in the heart: the ‘**vatthu**’, we might say, is similar to the ‘covering’ or ‘cream’ formed in milk warmed and left to cool, –the ‘cream’ on the top; the physical heart

itself being merely ‘container’ of this pure blood. **Hadaya-vatthu**, therefore, does not mean the piece of flesh in the chest to which the name ‘heart’ has been given, though, of course, the heart has been identified as the **Hadaya-vatthu**, merely because its association with the purest of pure blood found therein, produces a ‘base’ (i.e. **vatthu**), or, let us say, a ‘force’ or an ‘energy’ on which the Mind is able to function. **Hadaya-vatthu**, therefore, is just that ‘thing’ or that ‘quality’ (as I said, like the ‘cream’ in our milk), that arises in that portion of the flesh in the chest, called the heart, when it functions in association with the purest of pure blood that is contained therein.

**‘Yam nissāya manodhātu manoviññānadhātu ca
Vattanti pañcavōkare tam vatthi ‘ti pavuccati’
(Sāratthasūdanī),**

says a sacred text, which, when translated means, “that material ‘thing’ or ‘quality’ depending on which mind-element (**Mano-dhātu**) and mind-consciousness-element (**mano-viññāna-dhātu**) exists in the world of five aggregates (**Pañcavokāre-bhava**), is called **hadayavatthu**, –the Mind-base”. We should not, therefore, mistake the ‘container’ (i.e. the heart), for the ‘contents’ (i.e. the blood). Just as it is the Eye (alone) that can see, and the Ear (alone) that can hear, it is the force or energy in the blood in the heart that accommodates the Mind.

This quality of pure blood, incidentally, as found in the heart, is not found anywhere else in the body. Hence, the books refer to the heart-base as ‘that material “thing” or “quality” based on which Mind-element (**Mano-dhātu**) and Mind-consciousness-element (**Mano-viññāna-dhatu**) are functioning’. That *thing* or *quality* is related as a ‘base’ (**vatthu**), both to the heart and to the pure blood found therein, as also to the mental concomitants (**cetasikas**) that associate with consciousness. If the physical heart itself was intended to be the heart-base (**hadayavatthu**), it would have been quite easy for the founder of the **Abhidhamma** to have used the word ‘heart’, instead of saying ‘that material thing’ (**rūpa**), (had He believed the physical heart itself to be the physical base on which the mind functions). The Patthana makes this clear in these words: **Yam rūpam nissāyā manodhātu ca, manoviññāna dhātu ca vattanti, tam rūpam manodhātuya ca manoviññāṇadhatuya ca tam sampayuttakam ca dhammānam nissayapaccayena paccayo**—the emphasis here too being on that ‘thing’ or ‘material quality’...

And, this heart-base (**hadayavatthu**) incidentally, is a **Kammaja-rupa** (i.e. ‘corporeality’ produced by Action), because it arises at the time of conception (**Patisandhi**) together with the Body-decad and the Sex-decad, depending on **Kamma** (i.e. past

actions). **Kamma**, therefore, as we see, gives one person a strong heart, and another a weak heart!

We might, however, mention here that the heart-base (i.e. **hadaya-vatthu**) is not mentioned in the **Dhammasaṅgani**, perhaps for two reasons: one, to avoid a seeming contradiction that might arise in the fuller elucidation of the **Abhidhamma** where it is explained that Eye-consciousness, etc., have the Eye, etc. themselves, as their respective supports *absolutely*, whereas Mind-consciousness does not in the same way, have the heart-base (i.e. **hadaya-vatthu**) as its support *absolutely*; secondly, because of an academic controversy that prevailed at the time of the Buddha as to what actually constituted the heart-base, for in that time too, as it is today among medical men, the popular view was the same old cardiac theory. But in the **Patthana**, the Buddha in discussing the several bases (**vatthu**), refers also to the heart-base, in these words: ‘**Vatthu kusalānam kandhānam nissayapaccayena paccayo; vatthu akusalānam kandhānam nissayapaccayena paccayo...**’ which, when translated, means that the heart-base is the ‘base’ on which the arising of wholesome (**kusala**) and unwholesome (**akusala**) states of Consciousness depends. For, here, in this passage, ‘**Vatthu**’ refers only to the heart-base, and not to the Eye-base or Seeing-element, not to the Ear-base, or Hearing-element, Nose-base or Smelling-element, Body-base

or Tactile-element, –not to any one of these five nor even to the brain-matter in the head. These 5 bases (**vatthu**), and the brain matter do not generate, nor are they associated with wholesome (**kusala**) and unwholesome (**akusala**) deeds: their functions are merely to reflect the object (**ārammanā**) as contact arises in the base (**vatthu**), much in the manner that a mirror does. It should be clearly understood, therefore, that these 5 bases (**vatthu**), and the brain-matter, which are merely the means to an end, are not associated with wholesome (**kusala**) and unwholesome (**akusala**) states of Consciousness: they merely receive the objects of sense. It is the association of the heart-base (**hadaya-vatthu**) that causes the ‘generating’ of wholesome (**kusala**) and unwholesome (**akusala**) states of Consciousness. Perhaps, this explains why we often hear people say, *‘Blessed are the pure in heart for they shall see God’*. ‘God’, however, being in the ultimate sense, merely a concept for Virtue (though, of course, the uninitiated find delight in personifying Virtue and calling it a Supreme Being). *‘Yield not to temptation, for yielding is sin’*, is also an appeal to the heart to exercise ‘Will’ (i.e. **Chanda**), or Resolution (**Adiṭṭhāna**) to refrain from evil. The three-fold sign too, made upon entering a place of worship is also indicative of a pure thought (arising in the head), a pure heart as its *seat*, to be followed by a pure deed (i.e. worship). Accordingly, we can now understand why, as our sacred books tell us, the heart

(**hadaya**) alone contains a quantity of the purest of pure blood that is not found in any other part of the body. It is, therefore, clear also that it is the pollution of this pure blood through the arising of ugly, evil or unwholesome (**akusala**) states of Consciousness, that causes a ‘Flush’ in the face, and makes us say, ‘*he is a fellow endowed with a wicked heart*’.

This also makes it clear that a person who is constantly worried, and in a state of constant restlessness pollutes his blood stream by the generating of evil, unwholesome (**akusala**) thoughts (i.e. states of Consciousness) in his heart, and soon becomes emaciated and ill. No doctor of medicine can cure such a person: all he needs for a cure is a calming of his Mind (**Passaddhi**).

Mano-pubbangamā dhammā mano-setṭhā mano-maya

says the sacred book, which when translated, means:

—
‘All states arising have mind for their cause,
Of mind are the offspring’.

And, as we see, Mind is based on the heart-base (**Hadaya-vatthu**). In other words, the Mind becomes, as we see, a ‘reflection’ of the heart-base!.

That the heart-base (i.e. **hadaya-vatthu**) is the basis for all such states of Consciousness that arise is further supported by the Buddhist sacred texts which say:

‘**Manodhātu manoviññāna-dhātunam
nissayalakkhanam hadayavatthu, tasam yeva
dhātunam ādharanarasam
ubbahanapaccupatṭhānam, hadayassa anto...
lohitam nissāya sandhāranadikiccehi bhūtehi
katupakaram utucittāharehi
upatthambhiyamānam āyuna anupāliyamanam
manodhātu manoviññ ādhātunam ceva
tamsampayuttadhammānam ca vatthubhāvam
sandhārayamānam titthati’,**

(Visuddhi-magga-Khandhaniddesa),

which, when translated means, ‘the heart basis (base) has the characteristic of being the *material support* for the mind-element and for the mind-consciousness element. Its function is to subserve them. It is manifested in the carrying (i.e. the ‘support’) of them. It is to be found in dependence on the blood, of the kind described in the Treatise of Mindfulness of the body. (Ch. VIII, para. 111), inside the heart. It is assisted by the primaries with their functions of upholding, etc: it is consolidated by temperature, consciousness (i.e. **Citta-cetasika**), and nutriment; it is maintained by life. It serves as physical basis for the mind-element and the mind-consciousness-element, and for the various (wholesome and unwholesome)

states of Consciousness associated with them'. See, also footnote 26, *Path of Purification*, p. 497, for more information).

As this aspect of the doctrine is of considerable importance and raises vital and controversial issues, I should like to add that the heart-base (**hadaya-vatthu**), as understood by Philosopher-thinkers, should not be confused with the physical heart, as understood by medical men and biologists. Medical men and biologists are interested in the origin, maintenance and physical functions of the physical heart, Buddhist philosophy and the **Abhidhamma**, however, as we have seen already, are concerned solely with the location, formation, association and such sentimental, sensational and other functions of the heart. It is the heart-base, or, we might say, that 'force' or 'energy' in the heart called the '**vatthu**' or 'base' (i.e. **hadaya-vatthu**) that actually generates the Mind-element (**Mano-dhātu**) and Mind-consciousness-element (**Mano-viññāna-dhātu**). From the Buddhist point of view, this heart-base, which is a very subtle (**Sukhuma**), **Kammaja-rupa** (i.e. 'corporeality' generated by **Kamma**), is closely associated with the two elements (viz. **Mano-dhātu** and **mano-viññāna-dhātu**). Without this heart-base, therefore, existence itself in the sensuous planes and form planes (except in the **Āsañña-satta Brahma-worlds**) becomes impossible. And, as I have already explained, this heart-

base (**hadaya-vatthu**) is present in that purest of pure blood, in quantity about half a handful (or, cupful) found in a small type of receptacle (resembling a cavity) of the heart, the orifice of which is in size large enough for a ‘**Domba**’ (Sinhalese). ‘**Punnaga**’ (Pali), *Calophyllum Inophyllum Guttiferae* (Botanical), also known as Alexandrian laural, seed (half-an-inch in diameter) to pass through. The actual text reads:

‘**Majjhe hadayavatthumhi addhappasatalohite Bhūtarūpamupādaya cakkhādi viya vattati**’.
(**Sāratthasūdani**),

which, when translated, read, ‘this **hadayavatthu** exists on about half-a-handful (cupful) of blood in the heart just like the Eye which exists depending on the main elements’.

This heart-base, or ‘force’ really, which is found spread over the blood, much like the ‘cream’ over pasteurized milk, is present even when the blood is in constant motion, being constantly generated when emotions are aroused, and arising a large number of times in every second. This heart-base is also in a constant state of change, and this in itself, is another proof of the absence of a permanent ego, or personal entity, for, as we see, Consciousness itself depends on a changing-base. The heart-base, therefore, as we see, is the ‘Birth-place’, or ‘dwelling-place’, of the

Mano-dhātu-tika (i.e. the **Pañcadvārāvajjana** and 2 **Sampaticchana-cittas**), or, Treble-mind-elements, and Mind-consciousness-element (**Mano-viññāna-dhātu**) comprised (of) the 76 states of Consciousness, 52 mental factors (**cetasikas**), and 1 **rūpa** (viz., **hadayavatthu-rūpa**, which, incidentally, is one of the 16 (subtle) **Sukhuma-rūpas**). The other 5 bases (**vatthu**) can only generate the 5 **Viññānas** (i.e. **Dvipañca-viññāṇa**), and the 7 ‘Universals’ (**Sabba-citta-sādhārana**): these are, therefore, very weak states of Consciousness. Since emotion and sentiments arise in the heart-base (**hadaya-vatthu**) associated with the 52 mental factors (**cetasikas**), the other 79 states of Consciousness (made up of the 76 and the 3 **Mano-dhātu-tika**), are states of Consciousness that are very strong and, in their arising, therefore, as we must expect, there is great physical strain to the physical heart itself, especially when we feel hurt and are wounded in spirits, as, no doubt, we have ourselves often felt in moments of great stress, greed, anger, anxiety, suspense, worry, sorrow, love, jealousy, revenge, and so on, when an intense burning-sensation is felt in our hearts. Thinking too much on any matter, or, by ‘shock’ or other mental disturbance, the normal working of the primary, secondary and other physical functions of the physical heart itself is hindered, which in turn, leads to pollution, to a greater or lesser degree, of that pure blood found only in the heart. Explaining how changes arise in this pure blood found only in

the heart with changing moods and temperaments, the **Visuddhimagga** says, ‘The blood in one of greedy temperament is red; that in one of hating temperament is black; that in one of deluded temperaments is like the water that meat has been washed in; that in one of speculative temperaments is like lentil soup in colour; that in one of faithful temperament is the colour of (yellow) **kanikāra** flowers, that in one of understanding temperament is limpid, clear, unturbid, bright, pure, like a washed gem of pure water, and it seems to shine’ (p. 275).

Let us try to understand this by an illustration. We will take a ‘Power-House’. Now, people usually think that the ‘Power-House’ itself generates energy, or, is the generating-element. This is not so. ‘Power’ is generated not by the ‘Power-House’, but by the generating ‘set’, comprising the electro-magnet, armature and the contact-brushes (**Phassa**). The heart too, therefore, may be compared to the Motor; the current to the **Vatthu**, which in their working is controlled by the Brain (our Switch-Board). Similarly, though the physical Eye-ball is considered the Element of Sight, the physical Eye does no seeing: ‘seeing’ arises by reflection of the Eye-object, by contact on the Eye-base or Eye-element (viz., Sensitive-element, **pasāda-rūpa**, in the Eye): it is the combination of these 3 that produces impulses (i.e. thoughts).

In other words, in the whole Conscious-process, the brain is merely the main Distribution-Centre equipped with switches, leavers, operators, etc., so to speak, that are necessary for purposes of control, restraint, starting, stopping, and other functional purposes, —the main Operating-Theatre. The **hadayavatthu** is the whole ‘Power-House’ or ‘generating-Set’ itself. That is why when anyone is overworked and spends many sleepless nights, he suffers from what is called ‘brain-fatigue’, for in such a person the brain refuses to function because it is unable to respond to the extra pressure, the energy that is being drawn from the main ‘Generating-Set’, —our **hadayavatthu**. With the brain refusing to function, the heart too becomes strained and weakened. Our **hadayavatthu**, therefore, is really the dynamo of our whole Conscious-process, carrying impulses, thought-impulses, and this dynamo will function properly only if the whole ‘Set’ works together, in unison.

The physical Eye-ball, therefore, as we see, is not the Seeing-element. So, too, it is with the Ear, the Hearing-element and the Sound-object. Tongue is not the Tasting-element, but the Tongue base or tasting-element that arises in the tongue by contact with the tasting-object (i.e. the sapids) that gives rise to taste. So, too, it is with the heart-base. The heart-base (**hadaya-vatthu**), therefore, as we see, is quite different from the physical heart. It is the physical heart

that responds to cardiac investigation, and not the heart-base (**hadaya-vatthu**). **Hadaya-vatthu** is associated with states of Consciousness (**Cittas**) and mental factors (**Cetasikas**), which, no doubt, as is to be expected, give rise to different sensations, emotions, temperaments, changing moods, etc., which in turn, exert their influence on the workings of the physical heart itself, which states of stress if persisted in over a long period of time, may eventually affect the condition of the physical heart itself, causing hypertension, etc.

The 5 physical organs of sense, are organs, only so far as they serve as 'reflectors' of objects that impinge on their bases (**vatthu**), to give rise to, or generate ideas. For example, Jones goes into a shop to steal an article. He is seen through a mirror by the detective of the shop who walks up to him and catches him by the scuff of his neck. The glass (i.e. mirror) knows nothing about the incident: it merely is a means to detect the incident and catch the thief. Similarly, the function of the bases (**Pasāda-rūpas**) is also to reflect the objects that enter through the Sense-doors. It is the association of the heart-base (**hadayavatthu**) that actually creates the good or bad action (or, as we said), catches the thief!

In other words, these 5 physical bases (**Vatthu**) merely help us to absorb the external world by feeding upon the sights, the sounds, the smells, etc. (which

are the **Gocara-rūpa**). Or, put in another way, we ‘become one with the world’ through these 5 physical bases.

While, therefore, the Eye-Specialists deal with the physical Eye, Opticians have to deal with spectacles, lenses, glasses, cameras, television, telescopes, microscopes, etc. Similarly, while the Heart-Specialists deal with the physical heart, those trained in Psychiatry deal with the Mind, sensations, emotions, etc. Cardiac investigation responds primarily in respect of the working of the physical heart, such as, in the counting of heart-beasts and the observation of blood circulation.

To maintain the heart-base, therefore, in a healthy condition, good thoughts, rich food and a healthy climate in the midst of suitable environs and surroundings, are very necessary: in Buddhist terminology, these are called **Viññāṇa-āhāra**, **Kabaliñ-kāra-āhāra** and **Utuja-rūpa**.

Coming back to the bases (**Vatthu**) now Eye-base is the ‘place’ where Eye-consciousness is generated, and so on. **Cakkhu-** (Eye), **Sota-** (Ear), **Ghāna-** (Nose), **Jivhā-** (Tongue), and **Kāya-** (Body), **Viññāna** (i.e. Consciousness), arise in the sensitive-elements (**pasāda-rūpas**) of their respective organs.

Mano-dhātu (i.e. Mind-element), and **Manoviññāṇa-dhātu** (i.e. Mind-consciousness-element), arise in the heart-base (i.e. the **hadaya-vathu**) as explained above.

In the case of those who are born whole in the Sensuous-planes of existence (**Kāmāvacara-loka**), these six bases, viz., Eye, Ear, Nose, Tongue, Body and Mind, are complete in every way. But in the case of those born blind, deaf and mute, some of these bases are absent, this being due to their own former deeds, for, as the universal teaching goes, '*as one sows, so shall he (also) reap*'.

In the **Rūpa-lokas** (i.e. Form-planes), the beings are free from smell, taste and body-bases, as they do not take delight in sensual pleasures, that are normally experienced in sensuous planes (**Kāmāvacara-loka**) proper. Such (**Rūpa-loka**) beings do not experience the feelings of smell, taste and touch in these planes, as they have no desire for them. However, as they have a desire for the performance of noble deeds, such as to see the Buddha and to hear His sermons, and, not for the gratification of sense-desires, at the time of their re-birth (**Patisandhi**) on to these planes of existence, there arise for them three bases only, viz., Eye, Ear and Heart. These bases are not, as we said, for the purpose of enjoying sensuous pleasures, but solely for the

purpose of worshipping a Buddha and listening to His sermons. Brahma (i.e. **Rūpa-loka**) deities, do not take delight informs, or sights, and sounds, other than those that relate to the Buddha and His **Sāsana**, that appear before these two Avenues (**Dvāra**). They whorship with the body, and converse (i.e. talk) with their mouths, using them merely as ‘intimating’ faculties (i.e. **Kāya-viññatti** and **Vaci-viññatti**). A base (i.e. **Pasāda-rūpa**) for the mouth is necessary for the tongue, only for purposes of tasting saps. The mouth (i.e. the tongue) needs no sensitive organ (**Pasāda-rūpa**) for the purpose of holding conversation.

There are no bases (**Vatthu**), or sensitive-organs (**Pasāda-rūpas**) in a dead person (i.e. a corpse). These sensitive-organs (**Pasāda-rūpas**) are ‘gifts’, that is to say, they are **Vipākas** or resultants, of past good or bad deeds (i.e. actions). Hence, some people have better Eye-sight than others, and some can hear better than others, and so on. These bases (**vatthu**), or sensitive-organs (**Pasāda-rūpas**), as we may also call them, are **kammaja-rūpas**, that is to say again, produced by **Kamma** (i.e. our actions of the past, whether these be good or bad). All **Rūpa**-production ceases, however, 17 thought-moments prior to **Cuti** (i.e. at death). After **Cuti** (i.e. at death), the bases and all **kammaja-rūpas** vanish. There is, however, blood in the body still, even after death, but the **Hadayavatthu** is absent. It is the existence of these

sensitive-organs (**Pasāda-rūpas**) that enables medical science to rectify defective vision (i.e. bad Eye-sight), and defective hearing in people, for as I said earlier, the **pasāda-rūpas** are merely ‘reflectors’ of the objects that come before them, or impinge on them. Medical science cannot, however, cure the mute (i.e. the dumb), for no **pasāda-rūpa** is necessary for speech.

In the **Āsañña-satta Brahma worlds** (i.e. realms where there is no Consciousness), the beings do not have any of these bases or sensitive-organs (**Pasāda-rūpas**). In appearance, they are human in form and shape, the complete form or shape being present, but no bases (**Pasāda-rūpas**) are present. The beings in this region resemble typical dead bodies, except for the fact that in them there is physical life—Vitality (**rūpa-Jīvitindriya**), as also **Utuja-kalāpa-rūpa** (i.e. ‘corporeality’ produced in groups by temperature). These beings are in a state of ‘Suspended-animation’.

In the Formless-planes of existence (i.e. **Arūpa-loka**), not one of these bases (**Vatthu**) is present, nor form (i.e. not even the shapes). In the **Asañña-satta Brahma-lokas**, there is, at least, the form; not so, in the **Arūpa-lokas**, which are formless. That is because beings reborn in these formless-regions have had no desire, no attachment, for form, and for bases, when

they were re-born onto these planes of existence. Such existence becomes possible because the environs of these abodes, such for instance, as the temperature, pressure and other cosmical laws, are conducive to such existence without a physical base. There is no need for physical existence in these regions: hence, there is only mental existence in these regions. When we remember that the planets are able to move in their orbits, and even nearer home, recall how a man-made satellite like the ‘Moonik’ is now being held in space by the laws of attraction and repulsion, we might perhaps be able to understand how it is possible for the Mind too, thrown out by its own ‘force’, to exist without a physical base to support it, –at least, for a certain duration of time!

Now, dependent on the 6 bases or elements, 7 types of Consciousness arise, viz. –

Cakkhu-viññāna-dhātu

(i.e. Eye-consciousness-element)

Sota-viññāna-dhātu

(i.e. Ear-consciousness-element)

Ghāna-viññāna-dhātu

(i.e. Nose-consciousness-element)

Jivhā-viññāna-dhātu

(i.e. Tongue-consciousness-element)

Kāya-viññāna-dhātu

(i.e. Body-consciousness-element)

Mano-dhātu

(i.e. Mind-element)

Mano-viññāṇa-dhātu

(i.e. Mind-consciousness-element)

Of these, the two states of Consciousness arising in the Eye (both wholesome and unwholesome), **Kusala/Akusala**, are called **Cakkhu-viññāṇa-dhātu**; the two states of Consciousness arising in the Ear (both wholesome and unwholesome, **Kusala/Akusala**), are called **Sota-viññāṇa-dhātu**; the two states of Consciousness arising in the Nose (both wholesome and unwholesome, **Kusala/Akusala**), are called **Ghāna-viññāṇa-dhātu**; the two states of Consciousness arising in the Tongue (both wholesome and unwholesome, **Kusala/Akusala**), are called **Jivhā-viññāṇa-dhātu**; the two states of Consciousness arising through Body-impressions (both wholesome and unwholesome, **Kusala/Akusala**), are called **Kāya-viññāṇa-dhātu**. These are all **vipākas** of former deeds incidentally, deeds that were done in former lives, or, may be perhaps, in this very life itself (**Kamma**—or **Kamma-patha**, i.e. action or ‘course of Action’).

The **Pañcadvārāvajjana** and 2
Sampaticchana-cittas are called **Mano-dhātu-tika**
(i.e. 3 states of Consciousness).

The remaining 76 states of Consciousness are called **Mano-viññāna-dhātu**, viz. –

03 Santīraṇas	(i.e. ‘Investigating’ – Ahetukas)
01 Hasituppāda	(i.e. Kriyā , Laughter-generating),
01 Manodvārāvajjana	(i.e. Mind-Avenue)
12 Akusalas	(i.e. Unwholesome),
24 Kāmāvacara	(i.e. Sensuous-plane),
15 Rūpāvacara	(i.e. Form-planes),
12 Arūpāvacara	(i.e. Formless-planes),
08 Lokuttara	(i.e. Supramundane).
76	

These 79 states of Consciousness (i.e. 76 + 3 **cittas**), arise associated with the heart-base (**hadaya-vatthu**).

The 10 states of Consciousness (**Cittas**) arising through the five physical bases, such as the Eye-Ear, etc., both wholesome and unwholesome (**Kusala/Akusala**), are, as we said earlier, merely like ‘reflectors’ of the objects that come within their sphere, and arise dissociated from the Heart-base. There are, therefore, 89 states of Consciousness in all.

Now, of these 89 states of Consciousness, 76 are, as we said, associated with the heart-base (**hadaya-vatthu**), as **Mano-viññāna-dhātu** (i.e.

Mind-consciousness-element), while the 2 **Sampaticchanas** and 1 **Pancadvārāvajjana**, are associated with the heart as merely **Mano-dhātu** (Mind-element). The **Dvipanca-viññāna** states of Consciousness are only associated with the 5 physical sense-bases, and, not with the heart.

Of these 76 states of Consciousness called **Mano-viññāna-dhātu** (i.e. Mind-consciousness-element), the following 30 states of Consciousness arise associated only with the heart-base, viz. –

- 03 **Santīranas (Ahetukas)**
- 08 **Mahā-Vipākas** (Sensuous-plane-resultants)
- 02 **Cittas** rooted in hatred (**Dosa**),
- 01 **Sotāpatti-Magga** (1st stage on the Path),
- 01 **Hasituppāda** (laughter-generating **Kriyā**),
- 15 **Rūpāvacara** (Form-planes).
- 30

These 30 states of Consciousness together with the 10 **Dvipañca-viññāna**, and **Mano-dhātu-tika**, making up 43 states of Consciousness in all, arise associating in their respective bases. As these states of Consciousness do not arise dissociated from a base, they arise only in the **Kāmāvacara** (Sensuous) and **Rūpāvacara** (Form) planes of existence, and not in the Formless (**Ārūpāvacara-lokas**) planes of existence.

Other than the 30 **Mano-viññāṇa-dhātu** states of Consciousness which are associated only with the heart-base, the other remaining 42 states of Consciousness that also come under the **Mano-viññāṇa-dhātu** group, arise associated or not, as the case may be, with the heart-base (**hadaya-vatthu**), viz. —

10	Akusala cittas rooted in Greed (Lobha), and Delusion (Moha).	
08	Kusala cittas (Kāmāvacara —Sensuous plane)	12 Kusala
04	Ārūpāvacara (Kusala —Formless-planes)	
08	Mahā-Kriyā (Kāmāvacara —Inoperatives)	
04	Ārūpāvacara-Kriyā (Formless-Inoperatives)	13 Kriyā
01	Manodvārāvajjana (Mind-door)	
07	Lokuttara	
42	(omitting Sotapatti-Magga).	

When experienced in the **Kāmāvacara** (i.e. Sensuous) and **Rūpāvacara** (Form) planes of existence, these 42 states of Consciousness are associated with the

heart-base (**hadaya-vatthu**). When they arise in the Formless (**Arūpāvacara**) planes of existence, they arise without a heart-base, that is to say, dissociated from a heart-base. The 4 **Arūpāvacara-Vipāka Cittas** (i.e. Formless-plane states of Resultant-Consciousness), which are also 4 states of Consciousness (**Cittas**) that come under the group called **Mano-viññāṇa-dhātu**, arise always dissociated from a heart-base. The 4 **Arūpāvacara-Vipāka Cittas** also arise always only in the **Arūpāvacara lokas** (i.e. Formless-planes), because such resultants can bring about re-birth, only in those regions. These four **Vipāka** (i.e. Resultant) states of Consciousness, therefore, do not arise in any of the other planes of existence.

There are, therefore, as we see, 7 Consciousness-elements in the Sensuous-planes that are associated with all the 6 bases. There are 4 Consciousness-elements in the Form (**Rūpāvacara**) planes, viz., **Cakkhu-viññāṇa-dhātu**, **Sota-viññāṇa-dhātu**, **Mano-dhātu** and **Mano-viññāṇa-dhātu**, arising associated with the 3 bases, viz., **Cakkhu-vatthu** (Eye-base), **Sota-vatthu** (Ear-base), and **Hadaya-vatthu** (heart-base). In the **Arūpāvacara** (Formless) planes of existence, there is only 1 Mind-consciousness element (i.e. **Mano-viññāṇa-dhātu**), that is not associated with any base.

Summing up then, we would say: –
In **Kāmāvacara-lokas** (i.e. Sensuous-planes),
there are = 6 bases, and 7 elements
or **Viññāna-dhātus.**

In **Rūpāvacara-lokas** (i.e. Form-planes),
there are = 3 bases, and 4 elements
or **Viññāna-dhātus.**

In **Arūpāvacara-lokas** (i.e. Formless-planes),
there are = No bases, and 1 element viz.,
Mano-Viññāna-dhātu.

43	states of Consciousness (Cittas) arise associated with bases (i.e. Vatthu),
42	states of Consciousness (Cittas) arise associated or not, as the case may be, with bases (Vatthu),
<u>4</u>	states of Consciousness (Cittas) arise
89	dissociated from any bases

Thus:

Associated with bases (**Vatthu**),
there are = 43 cittas

Associated or not with bases (**Vatthu**),
there are = 42 cittas

Dissociated from bases,
(**Arūpāvacara-Vipākas**) there are = 04 cittas
89

The 5 Sense-organs (Eye, Ear, etc.) become the Bases (**Vatthu**) for the 7 ‘Universals’ (**Sabba-cittā-sādhāraṇas**).

The Heart-base (**Hadaya-vatthu**) becomes the Base (**Vatthu**) for the 52 mental factors (**Cetasikas**).

The reader would now have realized that the Doctrines of the Supreme Buddha are dep. And, even to Ananda, who because of his profound Wisdom and Knowledge, once said: ‘Wonderful Lord! Marvellous Lord! How deep is this Causal Law, and how deep it seems! And, yet do I regard it as quite plain to understand!’, the Blessed One made this reply: ‘Say not so, Ananda! Say not so! Deep, indeed, is this Causal Law, and deep it appears to be. It is by not knowing, by not understanding, by not penetrating this doctrine, that this world of men has become entangled like a ball of twine, become covered with mildew, become like munja grass and rushes, and unable to pass beyond the doom of the Waste, the Way of Woe, the Fall and the Ceaseless Round of Re-birth’.

Svakkhāto, bhagavatā dhammo; sanditṭhiko; akāliko, ehipassiko; opanayiko; paccattam̄ vedittabbo viññūhiti, say the Holy Books. That is to say, the Doctrine is profound and well-proclaimed by the Perfect One, the Supremely-Enlightened One; it has to be realized individually, by each one of us, its

fruits and results are immediate, it invites investigation, is worthy of learning, generates only in the Mind, and is to be realized individually by the Wise, for themselves and by themselves.

Let me, therefore, warn the friendly reader that we are still not even in the outskirts of the **Abhidhamma** (Buddhist Meta-physics, or Buddhist Psychology, as we might call this aspect of the Teaching). For so profound are the Doctrines of the Blessed One that as our interest in the **Dhamma** becomes kindled the more and the more, we shall find ourselves being plunged, drop by drop, into the unfathomable depths of this vast Ocean of Knowledge where no bottom can be found. A Buddha's Supreme Enlightenment, indeed, is needed to comprehend the teaching in its entirety. All others, lesser men, Doctors of Philosophy and Ascetics, pale into insignificance before the All-Compassionate One. They are all like fire-flies before the Sunlight. I can do no better, therefore, than conclude this little Treatise with the Master's own profound words of Wisdom:

‘Just as, brethren, the mighty ocean deepens and slopes gradually down, hollow after hollow, not plunging by a sudden precipice, –even so, brethren, in this Norm-discipline the training is gradual, progress is gradual, it goes step by step, there is no sudden penetration to Insight’.

Publishing by
The Singapore Buddhist Meditation Centre
No. 1, Jalan Mas Puteh
Singapore 128607
Tel: 67783330 Fax: 67730150
E-mail: weragodas@yahoo.com.sg
URL: www.buddhist-book.com